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REVIVED CHURCHMANSHIP
OR THE RECOVERY OF PENTECOST

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REVIVED CHURCHMANSHIP

OR

THE RECOVERY OF PENTECOST

BY

J. DENTON THOMPSON, D.D.

LORD BISHOP OF SODOR AND MAN

PROPERTY OF
THE CHURCH ON THE WAY

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TO
MY BROTHER
THE REV. W. JEFFREY THOMPSON, M.A.
VICAR OF ST. PAUL'S, TIVERTON, AND RURAL DEAN
WHOSE
BROTHERLY KINDNESS AND UNFAILING SYMPATHY
HAVE BEEN TO ME A LIFE-LONG HELP AND JOY
I DEDICATE THIS BOOK

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INTRODUCTION

THIS book is intended to be a companion volume of my "Central Churchmanship," of which it is, in a sense, a continuation. Some of my readers will remember that in the last chapter of that book I dealt with the subject of a spiritual revival, not only with its necessity and possibility, but with the signs of its coming. In so doing I ventured to say: "What is needed with a priority and urgency no words can exaggerate, is a spiritual revival, a requickening of the life of the Church. That this revival is both needed and possible, we all admit. But do we all see the signs of its approach?" And again: "The whole Church indeed calls for a requickening of the spiritual life, a refilling with the Holy Ghost, a renewal of the power of Pentecost." These words were written in 1911. How much has happened since then! The greatest war in the history of the world has turned practically the whole of Europe into a ghastly battlefield, while the surrounding seas and the enveloping air have witnessed a struggle the like of which few, if any, conceived a few years ago to be possible. When every honourable effort to avert war proved in vain, we were compelled to fight for the defence of the weak, the sanctity of pledges, the freedom of nations and the progress of civilisation no less than for the protection of our own shores and the integrity of our great Empire. This solemn summons unified all our national and imperial differences in a manner and to a degree which came as a revelation to us as it is a wonder to the whole world. The spirit of sacrificial loyalty was poured out upon the nation and Empire, and with a heroism unparalleled in

our history, all sections of the King's subjects offered their noblest and best for the sacred cause. The sanguinary struggle still continues, and although our faith in God inspires us with the belief that it can only have one end—the triumph of righteousness—yet the sorrows and sufferings it involves, no imagination, however vivid, can realise. Tens of thousands of our sons and brothers have passed, and are passing, through a baptism of fire and blood, while thousands more have been called to make the great sacrifice and have laid down their lives for their King and country. But what does all this mean to hundreds of thousands of citizens in the kingdom and Empire? Why has all this sorrow and suffering been permitted to come to us? Is there no moral purpose in the inscrutable providence of God? Are we, indeed, living in a great day of judgment? What is the mission of the Church in this awful crisis? Has Christianity no message, and if so, what is it? It was such questions as these which led the Archbishops and Bishops, after prayer and conference, to summon the Church to a "National Mission of repentance and hope." The Mission is, we believe, a Heaven-sent call to the nation to repent of the sins of the past and to hope for the best in the future. It is simply the message of the Lord's herald and of the Lord Himself, "Repent ye, for the kingdom of heaven is at hand," only reinforced and reinterpreted by the conditions of the times. The war, in other words, is more than an outbreak of Satanic powers, and as such a menace to the world. It is an assault on the Kingdom of God, and, as such, a challenge to the Church. It has become increasingly evident that the question at stake is not so much whether Germany is to dominate Europe as whether the principles for which she stands are to subjugate the world. Is evil to overcome good, or good evil? Is might to triumph over right, or right over might? Are freedom and progress to be arrested, truth and honour to be cast aside, justice

and equity to come to an end? The struggle then is, without doubt, between the kingdom of the devil and the Kingdom of God. In this conflict the Church militant must mobilise all her forces and lead every soldier of Christ into action. There is no room for hesitancy, no time for delay. The Church must repent of her own sins and then call the nation to repentance. As the army of the Lord it must renew its hope of triumph and then inspire the people generally with a like hope of salvation. "The kingdom of heaven is at hand." A new revelation of the Lord's Sovereignty is imminent. A new day of opportunity, for His reign on earth is dawning. The battle rages horribly, but victory is nigh. The nation can never be what it was before the war began. The Empire will be different. Europe will be changed. The whole world will be altered. But how? No one can give reply. The future is in the hand of our Lord. He is Heir to all the ages. But this much is clear, that the moral condition of England will have much to say in answer to the question, and in the condition of the nation the spiritual state of the National Church will have most to say. The chief responsibility for the future of England and the Empire, in a word, rests with us. This fact being recognised, "the National Mission" has been arranged. But the question confronting us is the need, most urgent and pressing, of a "revived Churchmanship" as being an indispensable prerequisite to the fulfilment of the Church's mission. Without this revival the Church will continue as it is, advancing it is true, but still far from realising its responsibilities or accomplishing its purpose. With a large proportion of the nation outside the pale of definite membership, no one can be satisfied with the existing state of the National Church. If then a revived Churchmanship is absolutely necessary, how can the revival be effected? And the reply I suggest is—only by the recovery of Pentecost, i.e. by the renewing power of the Holy Ghost.

THE OBJECT OF THE BOOK.

The object of the following pages is, then, twofold : (1) to illustrate the need for a revived Churchmanship ; and (2) to demonstrate that this revival is only possible by a recovery of Pentecost.

Convinced as I am with a growing conviction that the lack of power in the Church, at least in any sense adequate to its responsibilities and opportunities, is mainly due to a decline in the conscious possession of the Holy Ghost, I am equally sure that only by a recovery of the sense of His abiding presence can the admitted want be supplied and the requisite power be renewed.

Pentecost is not to be regarded simply as a historical event, but rather as a permanent experience. The Divine Spirit was then given for redemptive purposes to the Church, but the gift was intended to be a realised possession for all time. To a large extent the Church seems to have lost the consciousness of this possession, and certainly the fulness of the Spirit's power. How, then, can we recover Pentecost, and with it a revived Churchmanship ?

CONTENTS OF THE BOOK.

The answer I have endeavoured to give in the following pages. In the first chapter I have defined the title of the book, and replied to certain objections to the plea for a spiritual revival. In the second chapter, I have sought to prove the need for a revived Churchmanship on the principle of physical diagnosis. In the third chapter I have reviewed the spirit which animated the disciples during the period intervening between the Ascension and Pentecost as being a necessary preparation for the reception of the gift. The renewal of this spirit in the Church I have regarded as a condition to the recovery of Pentecost. In the fourth chapter I have tried to explain the meaning of Pentecost as being the enduement of power by the outpouring and indwelling

of the Holy Ghost, and that only by a restored sense of His presence can the Church be revived to fulfil its mission of witnessing to the world. In the fifth chapter I have analysed the message of Pentecost in its wonderful completeness as centring in the Person and work of Our Lord, and have ventured to plead for a more widespread return to the principles of primitive preaching. In the sixth chapter, I have considered the remarkable results of the Message recorded by St. Luke as indicating what would surely follow a recovery of Pentecost in the experience of the Church to-day. These results were produced, not only on the multitude in the conversion of many, but later also in the spiritual condition of the Church. With a revived Churchmanship we would rejoice in similar results, both in the outward work and inward life of the Church. In the last chapter I have drawn attention to the results of Pentecost in the social life of the primitive Christians, too often overlooked or forgotten, and have suggested the certainty of like results issuing from a revived Churchmanship in our midst. Finally, I have pleaded for a sustained and united effort to recover Pentecost, that with renewed power the Church may go forth to witness for her Lord in the new world which must arise when the war is over.

It now only remains for me to acknowledge the help I have received in the reading of the proofs by the Ven. J. Kewley, M.A., Archdeacon of Man, and my Chaplain, the Rev. W. Newton Hudson, M.A., Vice-Principal of Bishop Wilson Theological College.

May the Divine Spirit use this effort to contribute to a recovery of the sense of His presence and power in the Church, and thereby to a revived Churchmanship amongst us.

J. SODOR & MAN.

BISHOPSCOURT, ISLE OF MAN,
September, 1916.

REVIVED CHURCHMANSHIP

CHAPTER I.

DEFINITIONS AND OBJECTIONS.

IN embarking upon any course of study the first and most necessary step is to define the terms used, and this we propose to do by at once explaining the sense in which we understand, first, the words "Churchmanship" and "the Church," and then the phrase "Revived Churchmanship." By so doing we shall remove at the outset of our enquiry any possible misunderstandings which might hereafter arise during the discussion.

I.—CHURCHMANSHIP.

By "Churchmanship" we mean the "ship" or state of the average Churchman, or of Churchmen in general. But inasmuch as the state of a man affects the man himself and as the man himself is revealed by his state, so we must consider as included in the term Churchmanship not only the condition in which Churchmen are, but the character which, as such, they bear. In other words, Churchmanship is concerned with what a man is, and where he stands, in the Church. It regards him not so much as an individual, nor as one of a family, nor as a citizen of the State, but as a member of the Christian Society. Further, we are about to enquire into the condition and character not of this or that Churchman, but of Churchmen as a whole. Of course the whole is made up of its parts. Even as every physical organ contributes

to the condition of the body and every citizen in some measure helps to form the character of the State, so every Churchman to some extent determines the condition and character of the Church. It is, in fact, the parts which make the whole. Without, however, failing to recognise the relative importance of individual Churchmanship, we are about to consider Churchmanship in general, or the condition of the Church viewed as a whole.

II.—THE CHURCH.

By "the Church" we mean the Church of England, or in other words, the National branch of Christ's Holy Catholic Church established in this realm. In thus limiting the term we must not however be misunderstood as denying membership of the Catholic Church to those who, having received Christian Baptism, are separated from us, whether as Roman Catholics or Nonconformists. We are simply, with a defined object, confining our thoughts to the Church of England as being the lineal descendant of the Church founded in Britain before the close of the second century, afterwards enlarged and enriched by missions from without, and finally consolidated and made truly national in the seventh century. Like other National Churches, the Church of England was dominated for a time by the papal power without however losing entirely her independence. In other words, she was Romanised without becoming Roman, while in the sixteenth century, by an appeal to Holy Scripture and primitive practice, she reasserted her freedom and reformed her system of doctrine and worship without the slightest breach however in her continuity or catholicity. As the only Church in England up to the period of the Reformation she was (and is) historically the National Church, and as having unified and established the State she became, quite naturally, united to and established by the State. Long may she continue to be the recognised organ of the State's religious functions—the ancient and historic branch of

Christ's Holy Catholic and Apostolic Church in this country.

It is to the Churchmanship of the members professed and actual of this Church, that our thoughts are to be directed in the hope that already national in history, in position, in organisation and in alliance with the State, she may become by a revived spiritual life in fact and experience more truly national by responding more fully to the spiritual needs of the nation.

III.—REVIVED CHURCHMANSHIP.

Thus far the definition of our title has been simple and easy. It is when we begin to speak of the needs of the Church in term of revival that we meet with some confusion and difficulty. There are those who object to the use of the word "revived" when applied to Churchmanship, and as nothing is to be gained by riding roughshod over objections, even if we think they are due to prejudice or misunderstanding, we must give them calm and courteous consideration. The objections come from two main sources: (1) from those who decline to admit that a revival in Churchmanship is necessary, and (2) from those who object to the term as expressing the need of the Church. As both objections are sufficiently weighty to constitute real barriers to what we feel involves the progress of the Church, we will try and examine them carefully and in the order stated.

OBJECTION (1).—REVIVED CHURCHMANSHIP UNNECESSARY.

In the first place, there are those who object that a revived Churchmanship is not necessary. Some base their objection on the ground that the Evangelical revival of the eighteenth century, the Oxford movement of the nineteenth century, or the Catholic revival of more recent times render unnecessary another revival in the Church.

(a).—THE EVANGELICAL REVIVAL.

Every unprejudiced student of Church history admits that the spiritual movement, which originated with the Wesleys, Whitefield, and others, and which culminated in the formation of the Evangelical party, has left an indelible impress upon the whole life of the Church. The Evangelical revival was unquestionably a reawakening of the spiritual consciousness and a requickening of the spiritual power of great bodies of Churchmen. If evidence were called for, it is forthcoming in the genesis and growth of the Church Missionary Society, the British and Foreign Bible Society, and other evangelising agencies, in the acknowledged zeal and spirituality of many Evangelical Churchmen, and in the widespread diffusion and acceptance of the great Evangel by other schools of thought. But to argue that a revival which took place in the eighteenth century—even though its potency remains—renders unnecessary another revival in the twentieth century, is to close our eyes to well ascertained facts, both in regard to the tendencies of human nature and the operations of the Spirit of God. It does not follow, for example, that the results of a revival are maintained by those who reap its benefits, while no one can limit by time or place the manifestations of the Holy Ghost. Let us consider these two points in closer detail. It is admitted that in all revivals there are two great perils—reaction and disproportion. The high level of spiritual experience is not always sustained when the period of revival passes and a reaction follows. So again, certain truths are at such a time necessarily emphasised without being always adjusted in their right proportion to other and equally important truths. In both cases the condition produced is the answer to the objection that one revival precludes the possibility of another, and for the simple reason that in each there is at least a suggestion that another is necessary. It will

surely be admitted that a relapse following a reaction or a lack of proportion in related truths, open up the way to, if they do not actually call for, a renewed quickening, or, in other words, a revival. Will anyone deny *e.g.* that the history of the Evangelical party records a lapse in spiritual fervour or in definite Churchmanship? However we may explain or regret the fact, there are to-day many so-called "Evangelical Churchmen," some of whom may be "Evangelical," but are defective in sound Churchmanship, while others may be "Churchmen," but are lacking in "Evangelical" fervour or doctrine. Historically we know that John Wesley could not prevent a schism amongst his followers, and Whitefield became the founder of a sect. While if we think only of those who remained steadfast to the Church and were called "Evangelicals" as distinguished from the "Methodists," it must be admitted that not a few of those who came after did not maintain the same undeviating loyalty to the Church's system of doctrine and worship. Moreover, in the prominence Evangelicals have always given to the supreme authority of Holy Scripture, the inalienable right—and responsibility—of private judgment and the free and unrestricted access of all men to God in Jesus Christ, they have sometimes failed in relating these truths to others, as *e.g.* the authority of the Church, the reality of the Church's corporate life, and the place and efficacy of the sacraments, etc. The fact is that in the later stages of the movement many Evangelicals were carried from the one extreme of mere ceremonialism and dead ecclesiasticism to the other of disregard for reverent ceremony and Church order, while in their devotion to direct spiritual work, or "the saving of souls," not a few failed to appreciate that social efforts may be also spiritual, and that environment is an important asset in the process of salvation. The result has been an exaggerated individualism and a defective Churchmanship on the part of a section of Evangelical

Churchmen, inconsistent with the conduct and teaching of the Evangelical Fathers or, indeed, with a full acceptance of the Evangelical position. It is such facts as these, due to a quite natural but unregulated tendency towards relapse or disproportion, which refute the argument that the Evangelical revival of the eighteenth century renders another revival in the twentieth century unnecessary.

(b).—THE OXFORD MOVEMENT AND THE CATHOLIC REVIVAL.

A similar objection to the plea for a revived Churchmanship, only based on the Oxford movement—in its later development known as the Catholic revival—is sometimes alleged. It is argued that what the Evangelical revival lacked the later revival has supplied, and that a full and complete Churchmanship having been secured, there is no need for, and indeed, no room for, another revival. But to this objection the principles before stated equally apply. One revival cannot preclude the possibility of even the necessity of another, while, as with the rise of the Evangelical party, so with the progress of the Oxford movement, certain disproportions and exaggerations have developed themselves in the course of its history. We have admitted that in certain important matters affecting the Church some of the rank and file of the Evangelicals lapsed from the high standard reached by their Founders and subsequent Leaders, with the result that the way was open for High Churchmen to supply what was lacking. How successfully and with what zeal this has been done all candid Churchmen will readily acknowledge. Since the Oxford movement began there has been a widespread revival in the sense and duty of Churchmanship. The consciousness of the corporate life and historic position of the Church has been quickened. The thrill of continuity with the ancient past has been felt. The Apostolicity

of the threefold Ministry is more intelligently held. The Sacraments are more frequently and reverently observed. Order and beauty have found their rightful place in the house of God. In these and other like matters the High Church Party undoubtedly led the way. Moreover, as we found to be the case with the Evangelicals, the results of the later revival in some ways affected for good the whole Church and all parties have felt the quickening impulse of their benefits. All this may be fully recognised without conceding that a further revival in Churchmanship is not required, and for two reasons. In the first place, because there is a real danger of formalism being mistaken for spirituality, or of a spiritual movement degrading into mechanical action. It is, of course, true that the spiritual life expresses itself in and through forms and ceremonies, but it is also true that the formal and ceremonial do not always express the spiritual life. We cannot have life without movement. We may have movement without life. Worship may easily become mechanical, and, in drawing near to God with our lips, our hearts may be far from Him. Spiritual vitality always inspires parochial activity, but parochial activity need not always involve spiritual vitality. Churches, "high," "low," and "broad," may be, alas! "dead." It follows, therefore, that other questions besides those which have to do with the Ministry and Sacraments, with music, order and beauty must be answered before we are satisfied that all is well spiritually with the Church. We must ask—How far are sinners, rich and poor, converted from sin to God? What proportion of our people are daily denying themselves, taking up their cross and following Christ? To what extent are the proud becoming humble, the carnal unselfish, the vicious pure, the drunken sober, the worldly Christlike? Are those who profess and call themselves Christians really living the Christian life in the home, the office, the workshop? Are they seeking to embody and in other ways

to express Christian principles in all the concerns and relations of daily life? It is not simply the ecclesiastical test but the spiritual also, that we must apply before we can satisfy our conscience that no revival is necessary. But again, in the later developments of the Oxford movement, called the Catholic revival, are there no signs of extravagances and eccentricities, no evidence of a lack of proportion or want of relation? With the utmost stretch of charity, it is very difficult, if not impossible to reconcile the sayings and doings of certain extremists in the Catholic direction with the distinctive faith and position of the Anglican Church. Without wishing in the slightest degree to fetter the legitimate freedom of Churchmen, and while recognising to the full the historic liberty of the Church of England, it is extraordinarily difficult to foresee how unity can be preserved if the unrestrained licence of a highly organised few is to continue. It is not the desire to accentuate what is truly Catholic which constitutes the real danger of disruption, but the drift towards Roman Catholicism. And why? Simply because, with its sincere and devoted adherents, its ornate and impressive ritual, and its striking and wonderful organisation, the Roman Communion is permeated with medievalism, while the bulk of English Churchmen are firmly resolved that the Anglican Church shall continue to stand for apostolic truth and order. How, then, is this dangerous drift to be arrested? How are these perilous eccentricities of Catholic extremists to be corrected? Force is no remedy. Consciences cannot be coerced. Even reasonable discipline is at a discount. Our only hope, therefore, lies in another revival which will restore "Catholics" to greater centrality, even as many "Evangelicals" have been restored to truer Churchmanship, the former to a closer fidelity to the teaching of the New Testament as the latter have been to the order of the Anglican Church. At any rate, sufficient has been said, it is hoped, to dispose

of the objection to the plea for a spiritual revival in our day, by appealing to revivals in the past. Important and far-reaching as they were, they have not brought up the Church to the standard of Pentecost, nor have they exhausted the efficacy and operations of the Holy Ghost.

OBJECTION (II).—REVIVED CHURCHMANSHIP
UNDESIRABLE.

From those who regard a revived Churchmanship as unnecessary, we pass to consider the objections of those who contend that a revival in the Church is undesirable. Some allege that the condition of the Church is, in the main, satisfactory, that it is certainly better than it was, and that in any case the gradual, even if slow, evolution of spiritual life is to be preferred to what are described as "spasmodic and sensational efforts" to hasten its development. Others admit that if judged by primitive standards or even by present day results, the state of the Church is far from what it ought to be, and that something is desirable to increase its spiritual potency, but not—say they—a revival.

In the case of all such objectors, if we examine the nature of their objections or the basis on which they rest, we find that for the most part they consist of either a misunderstanding or a misapplication of the word revival. To those who regard the existing condition of the Church with more or less complacent satisfaction we shall have something to say in the next chapter, while at once and most gladly we concede that in many respects there are undoubted signs of distinct progress on every hand. But to arraign revivals as spasmodic and sensational efforts to develop the Church's spiritual activities is simply to misconceive the meaning of the word. Again, to those who share in a feeling of dissatisfaction with the present state of the Church's life but dissent from any suggestion of a revival, we need only ask them to reconsider without prejudice the term to which they object

and they will find, we are confident, that it best expresses that which is most to be desired.

Revival is derived, as we know, from *re*, "again," and *vivo*, "I live." Its derivation is its true definition. It simply means a new or restored life, the renewal or recovery of vitality. The word is used of all forms of life, vegetable or animal, personal or social, political or religious. We speak of the need for the revival of a plant if due to any cause its life has waned or become feeble. We speak of reviving a man if his vitality has been reduced or his consciousness suspended. In industrial matters we use the phrase "the revival of trade" when industry has declined and has recovered. In historical movements as *e.g.* "the revival of learning," we use it to describe a restored interest in the pursuit of knowledge or, as we have before seen, the "Evangelical revival" and others, to express a renewed interest in some phase of religious thought. The word, therefore, is common enough, and generally understood. Briefly it implies two things: (1) that life exists, and (2) that having declined it may be renewed. Antecedent life is involved in the word for the simple reason that we cannot revive that which has not lived or is not alive, but there is also involved in it the admission that the life has languished with the confidence that its former state may be recovered. Why, then, need any hesitate to apply the word to Churchmanship and the Church? Is it because some religious revivals have savoured of extravagant sensationalism or irreverent emotionalism? Probably we can all recall periods when the spiritual imagination of people was greatly stirred but proving sterile of practical results, the last state became worse than the first; or the religious feeling of many was deeply moved but bereft of corresponding action, it passed away, leaving the heart more hardened than before. But were these really revivals, even though they were popularly so called? Were they not rather the caricature than the reality? Why, then,

should we allow a great and beautiful word to pass out of our vocabulary simply because its greatness has been belittled and its beauty disfigured by stupidity or ignorance? No—if revival means life renewed or restored, the requickening and recovery of spiritual vitality, then the word best defines that which we feel the Church most needs to-day. Further, there is no real and necessary connection between spiritual revival and what is called spasmodic action. The recovery of consciousness or restoration to power may come in spasms or stages, in times of feelings and rushes, but it may also come slowly and gradually, in hours of quiet evolution and silent development. Revival is a process which is not due to any one cause or conditioned by any one method. The tide of life, like the tides of the sea, may come gliding gently inward, slowly embracing the shores of death, and covering them with its ebb and flow of vitality, or it may come in rushing waves, in successive stages, in impetuous movements, subjugating the sands with undisputed power. What we most desire is the process, the incoming tide, a revived Churchmanship. The method by which it may come, the manner in which it may flow, or the form which it may take are to us quite secondary matters. What is primary is the revived life of the Church, the renewal of its spiritual vitality, the recovery of the condition it enjoyed at Pentecost.

CHAPTER II.

THE NEED FOR REVIVAL.

IN seeking to prove the need for a revived Churchmanship we will adopt the ordinary method of diagnosis in matters physical, and enquire into the present condition of the Church, both in relation to its past and to its future. Even as a physician desires to know the history of his patient that by comparison he may form a true estimate of his actual condition and then, having in mind the work he is expected to do, decides upon such remedies as may restore him to health and duty. The opinion he forms on the state of the patient will be guided mainly by the degree in which the organs of the body are discharging their function, or, in other words, how far its members are responding to each other and to the head. Then, having contrasted the existing state of the body with its former health, he will consider the nature of the patient's calling, i.e. the work he is expected or desires to do, and finally what means he can adopt to bring about his restoration to full activity. On this principle, we will first reflect upon the Church as "the body of Christ," and then proceed to apply a twofold test with a view to forming an opinion of the extent to which its members respond to Christ, "the Head," first, by the law of obedience, and then to each other by the law of sympathy, afterwards considering how far, as judged also by a twofold test, the Church is fulfilling its function or mission in the world. The result of this diagnosis will leave us in little doubt that the Church is in need of a revival, or, in other words, of a restoration to the condition it

possessed at Pentecost, and, further, that this renewal of life is an indispensable pre-requisite to the accomplishment of the mission with which it is entrusted, not to the nation only, but to the Empire, and the whole world.

THE CHURCH AS THE BODY OF CHRIST.

Our first duty, then, is to recognise that the Church is not a mere aggregation of individuals more or less connected, but a spiritual organism, with all its members so united as to constitute a vital whole. In a striking simile St. Paul claims the human body as an illustration of this great and profound truth. The Church, he says, is "the body of Christ." In other words, what our body is to us, the Church is to Christ. As in the body we live, and through it we work, so Christ lives in and works through the Church. Again, as the head is the seat of unity and authority, and, as far as we know, of vitality in the body, so Christ, being the Head of the Church, is the source of its oneness, power and life. Further, as each member of the body has its own function, and yet all are so connected as to be dependent one on another under the direction of the head, so in the Church every member has his own mission in life, and yet is so related to the whole that only by co-operation can it be realized in subjection to the rule of Christ. Finally, as the spirit is not so conditioned by the body as to be unable to operate otherwise than by its normal activities in word and deed, *e.g.* by influence, so in like manner Christ is not so conditioned by the Church that His activities in the world are necessarily limited to it, even though He reveals Himself normally by its ministries. In other words, while we believe that Christ conditions the life of the Church, we do not believe that the Church conditions the work of Christ. There are, *e.g.*, great world-movements now taking place which can only be explained, as we think, by relating them to Christ's activities outside and

apart from His Church. Still, the fact remains that the condition of our bodies to a very large degree determines the extent to which we are able to do our ordinary work in the world, and in the same way the state of the Church affects the degree in which Christ can employ His body for redeeming purposes amongst men. If, that is to say, the body is weak, crippled, or paralysed, we cannot do the things we would. In the same way, if the Church is feeble, injured or disunited, Christ's purpose through it, in that degree, cannot be fulfilled.

With these thoughts then in our mind, we approach the Church as a spiritual organism with a view to diagnosing its condition. And we will begin by testing the relation of its members to "the Head," even Christ; then to each other; afterwards to the work with which it is charged. Our first test will be by the principle of obedience or the response of the Church to the voice of authority. The second test will be by the principle of sympathy or its response to the claim of solidarity. The third test will be by the principle of vocation or its response to the call of activity.

I.—THE STATE OF THE CHURCH AS TESTED BY OBEDIENCE —THE RESPONSE TO THE VOICE OF AUTHORITY.

One great test by which we may judge of the health of a physical body is the extent to which all its members respond to the directing power of the head. If we wish to do our work and cannot lift hand or foot, or to see or speak, and cannot open eyes or lips, we are in no doubt as to the state of the body. When the organs fail to respond to the brain something has happened to paralyse their powers. As it is in the physical life, so also is it in the spiritual life. Obedience to the seat of authority is one test by which we may judge of the state of our spiritual health. We know that the principle of the spiritual life is love, and that the proof of love is submission. "Every-

PROPERTY OF THE CHURCH ON THE WAY

one that loveth is begotten of God,"¹ "If ye love Me ye will keep My commandments,"² "If ye keep My commandments ye shall abide in My love."³ Love, then, is the highest sign of life, as obedience is the surest proof of love. Would we then know what is the state of the Church's spiritual health? Let us enquire to what extent "the body" is responsive to Christ, "the Head," or how far we, as members thereof, obey the will of the Lord. The test may be applied anywhere and in all directions, but for the sake of simplicity and definiteness we will select the Lord's last command before His death, and examine the Church—and perhaps ourselves also—by the response given to it in obedience.

THE HOLY COMMUNION.

With a view to interpreting the nature of His approaching death and the method by which its power would be conveyed to His believing people, our Lord instituted the Holy Communion, ordaining it for a perpetual remembrance of His death and for an abiding fellowship with His life.

The words "Do this in remembrance of Me" were addressed to the Apostles, not simply as individuals, but rather as representatives of the society of believers, i.e. the Church. They express a permanent and universal obligation binding upon "all" His people "till He come." Further, by eating and drinking the broken bread and outpoured wine the words of administration indicate, not only the necessity for a personal appropriation of His death and a personal assimilation of His life, but also the reality of a spiritual fellowship with Him and in Him, with each other. They emphasise, therefore, the basis and meaning of the Church's union with the Head even Christ, and of all its members with one another through Him. As such the Holy Communion was

¹ 1 S. John iv. 7.

² S. John xiv. 15.

³ S. John xv. 10.

ordained to be observed by all believers and for all time. In the primitive Church this dying command of the Living Lord was implicitly and universally obeyed. Every member, in full communion, regarded "the breaking of bread," "the Lord's supper," or, as it was afterwards significantly called, "the Eucharist," as his inalienable right and unspeakable privilege. It was, indeed, the outward pledge of loyalty to the Lord, the accepted sign of membership one with another, the blessed means of strengthening and refreshing grace, the central service of each community of believers. Thus it was in Apostolic times. What is it now? In its nature and purpose the Holy Communion remains the same. Obedience to the Lord's command is as obligatory as ever. The blessings the Sacrament conveys to every faithful recipient were never more needed than now. Yet what do we find to-day? A very large proportion, and in some cases, alas! the great majority of Churchmen regularly absenting themselves from, or but rarely partaking of, the Holy Sacrament of His love. In some Churches there is not a weekly celebration on the Lord's Day, and on Saints' days not even a celebration at all! Is not this falling away from the original purpose, this decline from the primitive practice, a clear and definite indication of the Church's condition? Can anyone deny that such widespread disobedience to the Lord's command bears sure and certain witness to the need of a revived life? Will it not be admitted that where so many members regularly and habitually fail to respond to the will of the Head, the health of the body calls for restoration? Nay, we must go further, and ask is this habitual abstention from the Holy Communion—no less than an unworthy observance of it—the direct cause why so many are "weak and sickly" amongst us? The condition of the Church, as tested by obedience and especially by obedience to the Lord's dying command, unquestionably reveals a serious decline in spiritual vitality and power.

II.—AS TESTED BY SYMPATHY—THE RESPONSE TO THE CLAIM OF SOLIDARITY.

The second test by which we may form a judgment on the condition of the Church and decide whether or not a revival is needed, is by the principle of sympathy or the response to the claim of solidarity—a test which, however, let it be noted, is not unrelated but subordinate to the principle of obedience. We proceed therefore to enquire what is the response of the members of Christ's body, not only to the Head, but more especially to each other. If in our body we find any of its members failing in united or concerted action, the eyes not working with the hand, or the hands not co-operating with the feet, we know that something is wrong. The nexus of the nerve or the power of the muscle is diseased or paralysed, the blood is not circulating, or the life is suffering from atrophy. At any rate the body is not in health. Restorative means are therefore required. A renewal of life is needed. So is it in the life of the Church. If there be differences which divide fellowship, or varieties which prevent unity, one member or group of members standing apart or holding aloof from the rest of the body, we need no further proof that the health of the Church is not what it ought to be. The bond of sympathy is weakened or broken. The unity of the spirit is disturbed or destroyed. The vital energy in the body is not animating the members as it should, and their organic functions are not co-operating as they ought. The Church, in other words, is in need of renewal, restoration, revival.

Again, for the sake of definiteness and lucidity, let us apply only one such test.

THE CHRISTIAN SPIRIT.

As the time drew near when the Master would be separated from His disciples and He would return to the Father, His concern for their conscious inter-dependence

increased. In their own interests, no less than in the interests of the world, He would leave them bound together by mutual love. Consequently amongst His closing words we find Him saying : " A new commandment I give unto you that ye love one another ; even as I have loved you that ye also love one another. By this shall all men know that ye are my disciples." ¹ In the letter the commandment was old, but in the spirit it was " new." It was old in its outward action, but " new " in its inward motive, It was old as a duty imposed, but " new " as a privilege inspired. It was old in its general application, but " new " in its sacrificial character. The Lord's disciples now and henceforth, while loving all men with the love revealed in the Incarnation, were to love one another with the reality and intensity of His redeeming sacrifice. By this self-sacrificing love in the spiritual interests of each other " all men " would " know " they were His " disciples." But let us honestly enquire to what extent is this " new commandment " obeyed in the life of the Church to-day ? How far are the members of His body responding to this law of its Head ? In primitive times it was said by Minucius Felix " they (the Christians) love before they know each other." Even the scoffing Lucian affirmed " their Master makes them believe that they are all brothers," while the saying was common amongst the people, " See how these Christians love one another." What is said of Churchmen to-day ? What do we think of ourselves in this respect ? Love does not obliterate diversities in mental constitution and character, nor does it annihilate differences in spiritual apprehension or interpretation. What it does is to consecrate the diversities, which, by the Divine will exist, to the enrichment of the common life and to harmonise the differences, which we largely inherit, to the enlargement of the Church's work. It is not " our divisions " which we need deplore so much as their

¹ S. John xiii. 34, f.

“unhappy” consequences. It is not the variety in our ecclesiastical views but their separating results that bring us shame. The “new commandment” ought to sanctify our diversities and unify our differences. And why? “Because love suffereth long and is kind” to those who differ from us. “Love envieth not” the power which others possess. “Love vaunteth not itself, is not puffed up,” as if the school of thought to which we may belong had nothing to learn from other schools. “Love doth not behave itself unseemly” at diocesan and other conferences. “Love seeketh not its own” advancement but rather the extension of the kingdom of God. “Love is not provoked” when our motives are misunderstood and our doctrines are despised. “Love taketh not account of evil,” which remaineth even in the regenerate. “Love rejoiceth with the truth” through whatever channel it may come. “Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth, but whether there be prophecies they shall be done away; whether there be tongues they shall cease, whether there be knowledge it shall be done away. . . . But now abideth faith, hope, love, these three, and the greatest of these is love.” Is there then no need for a renewal of the spirit of sacrificial love in the Church, a revival in the mutual affection by which alone we can learn to co-operate with each other, a recovery of the Christian motive to complete obedience of “the new commandment”? How otherwise than by love can the members of the body hold fellowship with the Head or with each other? How, but by obedience to Christ, can we prove our discipleship before “all men”? How, excepting by submission to our Lord’s will, can we fulfil each his own function in the world? How, save by responding to the principle of sympathy, can we respond to the claim of solidarity?

III.—AS TESTED BY VOCATION—THE RESPONSE TO THE CALL FOR ACTIVITY.

The third test by which we may prove the need for a revived life in the Church is by the principle of vocation or the response to the call to activity. That every organ has its function, every member its purpose, and the whole body its mission, goes without saying. The organ is formed for its function. Its purpose is the reason why the member exists. The body was made to be the instrument of the spirit. So again it need not be argued that the health of the organ, member or whole body, is determined by the degree in which the function is discharged, the purpose fulfilled, or the mission realized. In other words, the desire to work and the power to act are a good guide to physical health. If a man cannot do the ordinary things he would, his strength is feeble, but if the wish to do them is wanting, his condition is worse. If the Church fails to fulfil its delegated mission its power is small, but if the sense of vocation and of desire to discharge it, is lacking, its state is deplorable. Let us, then, apply a twofold test, and judge the Church's health by its activity: (a) in proclaiming the Gospel of Christ to the world; and (b) in expressing the kingdom of God amongst men.

(a)—THE EVANGELISATION OF THE WORLD.

That it is the primary duty of the Church to evangelise the world is evident not only from the preserved injunction of Christ, but from the whole conception of Christianity. In clear, definite and unmistakable terms, the duty was enforced by the Risen Lord as being the first work of those who believed in Him. "The Gospel" was to be "preached" to "the whole creation." "Disciples" were to be made of "all the nations." "Repentance and remission of sins should be preached

in His name unto all nations." They were to be His "witnesses . . . unto the uttermost part of the earth." As Christ Himself was God's great Missionary to the world, so the Church was to be His instrument for the continued application of His work. Christianity is essentially therefore a missionary religion. Every Christian is pledged to missionary effort. In the primitive church the obligation to proclaim the good tidings was realized and "the disciples went everywhere preaching the Word." But how is it in the Church to-day? What proportion even of our communicant members take any real, definite, and sacrificial interest in the extension of the kingdom of God at home or abroad? How many of our congregations subscribe, and particularly in proportion to their means, to one or other of our Missionary Societies? How many are intelligently informed, by systematic study of missionary literature, of the advance of the Church Militant against the principalities and powers of evil? How many regularly pray, not only for Missions in general, but for Missionaries by name; not only generally for the extension of the kingdom of Christ, but specifically for this or that spiritual Leader? Let us confess with bowed heads that there are some congregations which, alas! give nothing to Foreign Missions. More there are which give, but out of all proportion to the amount they spend on themselves. "Church expenses" are the limit beyond which not a few Churchwardens have little or no concern, while there are scores of congregations whose chief concern in matters religious is confined to their own comfort. But why this amazing contradiction between creed and conduct, this astounding inconsistency between profession and practice? How can we interpret the fact that thousands of men and women claim to believe in Christ and yet ignore His last command? The answer is that they have lost the sense of the Church's vocation. The consciousness of responsibility to God or the world has declined within them.

Owing to the lack of vitality even the desire to extend the kingdom does not exist in the minds of many Churchmen. Satisfied if their own salvation is secured, they are unconcerned with the condition of the heathen at home or abroad. There is little or no response to the command of Christ. Selfish and lukewarm, they become cold and dead. The application of this test has confirmed the result before obtained. The need of a revived life has been proved. The Church must be spiritually re-quickened if the sense of vocation is to return and the will to work is to be recovered. If the world is to be evangelised and the Master's command is to be obeyed, we must recover at all costs the life and power of Pentecost.

(b)—THE KINGDOM OF GOD.

Secondly, we must remember that the message the Church was commissioned to deliver was "the Gospel of the kingdom"—a message which, of course, was to be embodied as well as delivered. Indeed, only as the Church practically expressed the kingdom, could the kingdom be effectively proclaimed by the Church. It is scarcely necessary to prove how primary was the place of "the kingdom of Heaven" or "the kingdom of God" in the teaching of Our Lord. He began His public ministry with this as the subject of His preaching. The first and last of the Beatitudes in the Sermon on the Mount close with a reference to it, while to "seek" it "first" was the foremost duty of discipleship. Nicodemus and all men "must be born again" to "see" and "enter it." The greatest must become "as little children" to be its true citizens. For its "coming" all were to pray without ceasing, and for its privileges they must be prepared to sacrifice everything, while most of the parables illustrate its nature, progress and end. When we come to the trial and death of Our Lord the fact of the kingdom is still further emphasised. It was affirmed

and defined before Pilate by Christ Himself, while the superscription on the cross "in Hebrew and Greek and Latin" declared that the crucified was "the King." Moreover, after the resurrection, the idea of the kingdom still possessed—even though in a confused form—the minds of the disciples, while in the books of the New Testament, with clearer vision, the writers perceived the reality and glory of its existence and ultimate triumph. All this is admitted, but how are we to account for the contrast between the priority of the kingdom in the life and teaching of Our Lord and His apostles and the preaching and living of the Church to-day? Why is it that with so many to "preach the Gospel" is not the same thing as to "preach the kingdom" and vice-versa? That with the Master and His disciples the Gospel included the kingdom and the kingdom the Gospel, we have seen. How, then, can we explain the prevailing defection from the primitive preaching? A kingdom may be defined as an ordered state subject to a kingly rule. "The Kingdom of Heaven" can, therefore, only mean, the world now disordered by the selfishness of man, re-ordered by the sovereignty of God, or in other words, God reigning over His own world, all things ruled by His will, all men subject to His law. This being so, two common mistakes are corrected: (1) that the kingdom is merely ecclesiastical and not universal; and (2) that it is future and not also present.

(1)—*The Kingdom Universal—not Ecclesiastical.*

Firstly, we must correct the idea that the kingdom of God is merely ecclesiastical and not universal. With many the term is limited to the Church, and is not understood as embracing the world. This is an error with far-reaching results of a most disastrous kind. That the kingdom includes the Church there can be no doubt, and that the Church ought to express the kingdom is also not

open to question, but to exclude from the rule of God all other spheres of activity than that which is technically religious, is fundamentally wrong. His kingdom ruleth over all. Every phase of life, with all its energies and in all its relations, domestic, social, commercial, political, no less than religious, ought to be subject to His will. The realms of family life, mutual intercourse, business transactions, civic administration, national policy and imperial affairs all ought to be governed by His laws. Our everyday life with its pursuits and pleasures, our ordinary work with its conditions and rewards, our common interests with their varieties and complexities ought all to be included in the Kingdom of God. By such a wider and truer conception of the Christian message, and especially in its application to the whole of human life, most of our problems would find their solution. The home, the office, the workshop, the city or county council, the imperial parliament would then be spheres in which the principles of the kingdom would operate to the wealth, peace and happiness of the whole community. Family unity would be powerfully fostered, trade disputes would be amicably settled, a fair chance in life would be secured to every citizen, sanitary dwellings for the poor would be provided, and national righteousness would exalt the people and consolidate the empire. This, and nothing less than this, is the meaning of "the kingdom of God," and who can deny that such a message is indeed a "Gospel"?

(2)—*The Kingdom Present—not only Future.*

Secondly, we must dismiss from our minds the erroneous idea that the kingdom is only future and not also present. That, in its glorious completeness and all-comprehending fulfilment, it is "the one far-off Divine event to which the whole creation moves" we believe. The goal of the redemption when "the kingdoms of the world shall

become the kingdom of our Lord and of His Christ " is still in the dim, but perhaps not distant future. How near the parousia of glory in power and judgment may be no one can foresee. We are living in an age of momentous events, and at a time of portentous crises when men's hearts are failing them for fear and problems insoluble by man are pressing for solution. If we could rightly discern the signs of the times, we might see in them the prediction of the impending close of the present age and the near approach of the revelation of the Son of Man in power and great glory to set up His kingdom in all its completeness. But, whether the second coming of Christ will be a literal reappearance of the Lord in glory with a view to the establishment of world-wide kingdom—as I believe—or whether the words in which He foretold His triumph are to be understood, not literally, but symbolically, there can be little doubt that the kingdom will reach an end or culmination when "every knee shall bow and every tongue confess that Jesus is Lord." The whole eschatological teaching of the New Testament points, not to a gradual process of approximation to the kingdom of heaven on earth, nor to an ever-receding goal of human happiness and universal peace, but rather to great political and social events, and perhaps physical also, which will consummate the final triumph of the kingdom by the personal manifestation of Christ as King. "Then cometh the end when He shall deliver up the kingdom to God, even the Father, when He shall have abolished all rule and all authority and power, for He must reign, till He hath put all His enemies under His feet . . . that God may be all in all."¹

All this we confidently believe, and yet to relegate the idea of the kingdom to the future as if it belonged only to the ages to come cannot be justified by New Testament exegesis. The plain and direct words of Our Lord that the kingdom though in its fulness it was still coming,

¹ 1 Cor. xv. 24, f.

yet in part at least had already come, leave us in no doubt as to its existence even now. "The kingdom of God is within you." If, then, the kingdom is "within" the Church, it surely ought to be expressed without. The Church ought so to embody the idea of the kingdom that its life would interpret the King's laws. The sovereignty of Christ in all matters affecting its affairs should be so manifest that the world could have no doubt as to the nature, extent and power of His kingship. The life of the Church should, in a word, interpret the reign of Christ on the earth. But how far is this the case? Take *e.g.*, any parish or diocese and ask to what extent does the Church express in its character and conduct, both in itself and in its relations to the world, the truth of the kingdom? Does Christ reign over all its affairs, its councils and conferences? Are all its assemblies and agencies controlled by His will? Does He direct all its discussions and decisions?

Further, the Church is required not only to express but proclaim the kingdom to the world. It is called to witness to the sovereignty of Christ in and over all the affairs of life, secular, social, commercial, political, literary and scientific. There is, indeed, no realm of thought, work or life that ought not to be subject to His rule. But to what extent and with what power does the Church proclaim this message to-day? How far is its influence felt in regions other than those commonly called religious? Why has not the Church done more in guiding public opinion, in solving social problems, in healing industrial disputes? Why has not her voice been more effectively heard in the councils of the nation, local and imperial, in the removal of abuses, in the restoring of rights, in the making of laws? Why have we not been able to arrest more the spread of debasing literature, the sale of degrading post cards, the parade of disgusting posters? Why is shameless vice permitted to stalk through our streets, indecent plays to invade our places of amusement,

suggestive pictures to pollute the minds of the young ? Why is modern civilisation so largely permeated with pagan ideas, trade and commerce so constantly divorced from Christian principles, capital and labour so frequently organised in opposing camps ? One answer at least we may give to these and similar questions is that the proclamation of the Kingdom by the Church has been so feeble and ineffective. A few earnest men and heroic women here and there have raised their protest and done their utmost, but the main body of Church people have stood aimlessly indifferent or culpably inactive. And why ? Because with so many Churchmanship is merely an inherited or conventional religion, an outward conformity to certain rites and ceremonies destitute of spiritual significance ; when it ought to be a personal surrender of the whole life to Christ as King, a practical homage to His all-including Sovereignty, an earnest effort to co-operate with others in enforcing His claims on the world, a strenuous endeavour to establish His kingdom on earth. The real reason and underlying cause of the Church's comparative failure in the common life of to-day is its feeble vitality or, in other words, its need of a revived, renewed and requickenened life.

SUMMARY.

In this chapter we have endeavoured to prove that a revived Churchmanship is urgently needed by adopting the ordinary methods of physical diagnosis and applying them to the Church as the body of Christ. We have tested the vitality of Churchmen in general, in the first place by the principle of obedience to Christ's command, or, in other words, by the response of "the members" to the directing power of "the Head." For the sake of simplicity and directness we have selected His last and dying command, and the result has proved that the disobedience or unresponsiveness of the majority of

Churchmen bears sure and certain witness to the lack of spiritual life in the Church and therefore to its need of revival. Secondly, we have applied another test, viz. : the principle of sympathy by judging of the sense of solidarity between the members of the body. Again with a view to avoiding any obscurity or confusion we have chosen the Lord's "new commandment" of mutual and sacrificial love and have sought to discover how far this spirit animated the relations of Churchmen to one another. With what result ? Only to prove once more that the life of the Church is singularly defective by reason of its "unhappy divisions," and is, therefore, in need of spiritual renewal. Finally we have tested the Church by its sense of vocation and the degree in which it fulfils its spiritual function in the world. Once more to simplify and make clear the method, we have limited our enquiry to the extent in which the Church obeys the final commission of Christ to proclaim His Gospel—the Gospel of the Kingdom—to all nations, and in proclaiming it also to embody it. Again the result of the test has proved that the sense of this world-wide vocation is possessed by only a minority of Churchmen, and that activity in the extension of the kingdom is limited to a comparative few. Thus we have arrived at the only conclusion possible that the spiritual life of the Church is very far removed from its normal condition in the Apostolic age, that it is not as a spiritual organism responding to the directing will of Christ the Head, and that it is not fulfilling its function as His witness in the world. What the Church needs with an urgency no words can exaggerate, therefore, is a revived spiritual life, a restoration to its primitive power, or, in other words, the recovery of Pentecost.

CHAPTER III.

CONDITIONS OF REVIVAL—THE SPIRIT OF PENTECOST.

WE have seen that revival expresses vital renewal, a restored life involving recovered consciousness, power and work. As applied to Churchmanship, revival is the renewal of Christ's life in Churchmen by the power of the Holy Ghost, and in its fullest sense the restoration of the Church as a whole to the condition of Pentecost. Churchmanship apart from Christ is merely the profession of a life which is not possessed, while only in the degree in which the Spirit of Christ animates Churchmen can the Church live. Christ, then, is "our life," and the Holy Ghost is "Lord and Life-giver." If, then, we desire a revived Churchmanship or a revival in the Church we must respond to the call "Back to Pentecost," in the sense that we must not only review the state of the Divine Society in the first days and compare it with its state now, but enquire into the conditions by the fulfilment of which the Holy Ghost was given. Everything is conditional. Even the gift of the Divine Life-giver to the primitive Society was subject to certain conditions. So also is it to every individual member thereof to-day. Moreover the conditions under which the Spirit was originally outpoured and received are permanent. What they were then they are now. As the Apostles were bidden to "wait for the promise of the Father," and in waiting to prepare themselves and be prepared, for its fulfilment, so we too are under the same necessity to realize like conditions if the Spirit then given is to abide powerfully in the Church and to fill our hearts with His

presence. A truly revived Churchmanship is only possible by the recovery of Pentecost and with it the fulness of life by the indwelling power of the Holy Ghost.

THE RECOVERY OF PENTECOST.

As an event, Pentecost cannot be separated from all that preceded nor from all that followed it. It may be said to mark an epoch in the age-long process of man's redemption. It stands, as we know, in immediate relation to the Lord's ascent to glory and His purpose in the world. It was in a very real sense the birth of the Christian Church by a baptism of the Holy Ghost, and reveals both the nature and object of its life and work. In other words, by the incidents of Pentecost, we may discern, not only how the Church was born, but why. In them we may perceive the spirit and power by which the Church can alone live and work. It is, in a word, the norm of the past by which we may test the present and guide the future. In its outward credentials and sacramental signs the event has passed for ever. The mighty wind and the tongues of fire needed then as illustrations and demonstrations of spiritual mysteries, will never return. But in its inward principles and energies, Pentecost still abides. The heavens then opened have never been closed, and the Spirit then given has never been withdrawn. What the Church requires is, then, a permanent Pentecost, a constant and abiding sense of the presence and power of the Holy Ghost filling and refilling its individual and corporate life. And this is possible only if the conditions which preceded the first outpouring and which were fulfilled by the disciples then, are realized and fulfilled by us to-day. What these conditions were let us now proceed to consider. They may be summarised in the phrase, the Pentecostal spirit. In other words, the recovery of Pentecost and its power depends upon the renewal of the spirit which animated

the disciples during the period intervening between the Lord's Ascension and the coming of the Holy Ghost. With this spirit renewed the Church would be prepared for the recovery of Pentecost.

I.—ADORATION—OR WORSHIP AND JOY.

The first expression of the inward spirit of the disciples is recorded when in the fulness of the ascended Lord's benediction, we read "they worshipped Him and returned to Jerusalem with great joy."¹ From their midst they beheld Him borne aloft with the clouds His chariot. Still blessing them as He went up, they gazed in silent wonder until the angel's voice, reminding them of His promised return, recalled them to action. Then it was that wonder passed into worship and their hearts responded in holy adoration. Their first united act was one of worship, and be it noted on the hilltop of Olivet, and, as we can well believe, with complete spontaneity. Witnesses they all were that the Lord had risen indeed, though none saw Him rise from the dead. When, however, He ascended into the heavens, they were all privileged to behold as He was taken up. The resurrection was a most necessary stage in the process of His redeeming work in the world, still it was but a stage. The Ascension was the process completed. From that moment He passed to His coronation and "sat down on the right hand of the Majesty on high." It was doubtless the conception that their Master "for the suffering of death" was now "crowned with glory and honour" which inspired the witnesses of the Ascension with the spirit of worship. What otherwise could they do than with awed reverence surrender themselves wholly, first to Him and then to His service? He was now not only their King, but had passed to His kingdom and ascended the Throne. Their first act, therefore, was one of submissive homage and adoring worship. They bowed

¹ S. Luke xxiv. 52.

in spirit and in body, to devote their whole lives to His sovereign will. Now and from henceforth they were not their own, but His only and His for ever. By the act of united worship they pledged themselves individually and collectively as loyal subjects of the Ascended Lord. What wonder then that "they returned" from Olivet "with great joy"! How could it be otherwise? The sense of His triumph as He passed into the heavens thrilled their hearts with a happiness no words could express. The hope of His final victory now assured filled their souls with a joy unspeakable. The thought of the work entrusted to them of proclaiming the Gospel of the Kingdom inspired them with exultant gladness. All self-seeking on their part had come to an end. All mutual misunderstandings had been removed. All petty jealousies had disappeared. An overflowing joy possessed their souls as they separated from the sacred spot where they had seen the Master ascend, and "they returned to Jerusalem" there to prepare themselves for the world-wide mission which had been entrusted to them.

The vision of the ascended and reigning Lord with the worship and joy it inspires, is, then, the first expression of the spirit which prepared the way for Pentecost, and it is this we must seek more widely to recover if the Church is to be revived. Our eyes must see clearly the cross, but we must see it empty. The Crucifix cannot be the symbol of the full Gospel. Christ's death was voluntary, vicarious and atoning. That death was a "full, perfect and complete sacrifice, oblation and satisfaction for the sins of the whole world." But, having "died unto sin once" He rose again. The "sacrifice" has been offered, the "oblation" has been accepted, and the "satisfaction" is complete. Our eyes must therefore see, not only the empty cross, but the empty grave. The Christ who died is risen, having overcome sin and death. Moreover, by fellowship with His death, we are made partakers of His resurrection.

Because He lives we shall live also. But, if the cross and the grave are empty, the Lord is seated on the Throne. There in His essential deity and glorified humanity, He is pleading before the Father the merits of His "finished" sacrifice and reigning in power over the ages. The present may be dark with many clouds, but the future is bright with blessed hopes. "Now we see not yet all things subjected to Him. But we see Jesus crowned with glory and honour," "upholding all things by the word of His power," directing all things to the furtherance of His kingdom, and preparing all things for the completeness of His reign. It is with eyes following the ascending Lord and with hearts realising all His ascension involves for us and the world, that the spirit of worship reaches its highest level. And if worship be the awed adoration of the whole man, then it is with the recovery of this spirit that the revived life of the Church to-day must begin. We must concentrate around our ascended Lord and adore Him as the source and centre of our spiritual life. We must offer to Him ourselves, our souls and bodies, as living sacrifices for His holy service. Such worship will issue in great joy. Consciousness of a living fellowship with Him and with one another in Him will drive away all divisions, cast out all suspicions, and unite all lives in one blessed whole. The sense of the one commission will thrill all hearts with a joy unspeakable, full of glory, and the Church as a whole will live again in exultant fellowship with our reigning Lord.

II.—CONSECRATION—OR OBEDIENCE AND UNITY.

The second expression of the spirit which prepared the way for Pentecost may be described generally by the word consecration, and specifically by obedience and unity. "They returned to Jerusalem with great joy." But why to Jerusalem? Simply because it was in the

City of the Crucifixion they were bidden to "tarry until they were endued with power from on high" and there to "wait for the promise of the Father." By this time, the faith of the disciples, feeble and unstable during the Lord's earthly life and wellnigh shattered by His death, had been so restored by His resurrection and strengthened by His subsequent appearances, that, confirmed for ever by His glorious ascension, it had now become implicit and therefore obedient. Whatever reasons might have been suggested for a temporary withdrawal from Jerusalem, and however dangerous their sojourn in the city might prove to be, they unhesitatingly obeyed their Lord's command. And why? Because now, with a simple and unwavering faith, they trusted His word. How could they worship and disobey? Only by fulfilling His behest could they rejoice. As it was then so is it now. Faith inspires obedience and obedience expresses faith. Worship issues in service, and service follows on worship. The joy of the Lord continues only as we fulfil His word. This, of course, we all theoretically admit but often practically deny. We find it easy to confess our faith in the words, "I believe in Jesus Christ our Lord." But how hard we find it to say, "I obey in all things Jesus Christ our Lord." And yet we know our faith is the standard of obedience, as obedience is the measure of our faith. It is because we believe we obey, and it is only as we obey we believe. Moreover, the sovereignty of Christ cannot be limited to some things in life. It must include everything—all we think and say and do. Life in all its parts must be subject to His rule. He must reign not only over our individual life, whether in private or public, in our pleasures and our duties, but also over our social life, whether in the home or in the Church, in common action and in combined worship. As our King it is the Lord's prerogative and right to command. As His subjects it is our privilege and duty to obey. But can it be said that in any real and practical sense the

sovereignty of Christ is recognised as it ought to be in the lesser life of each individual and in the larger life of the Christian Society ? The return to Jerusalem is merely an incident expressing the permanent attitude of consecration, or, in other words, the abiding principle of obedience. It was indeed typical of the whole life of the disciples now surrendered to the will of their Lord and devoted to fulfilling His word. So must it be with us if we would prepare ourselves for the spiritual revival we need. We must recover at all costs the spirit they possessed. We must obey in all things our Lord. We must set aside our own misgivings or reasonings and return to the dangers and difficulties of "Jerusalem," filled with a resolute resolve to consecrate all the affairs of our personal and ecclesiastical life to His service. We must decide once and for ever to subject the whole administration of the Church's affairs to the Master's rule. Church finance, Church music, Church methods, Church worship, Church work, each must be guided and governed by His Spirit. All our privileges, possessions and powers must be consecrated by obedience to the fulfilment of His mission in the world. Apart from this consecration we can do nothing. With this obedience, what is there we cannot do ? Of this we are sure, with the experience of the first disciples before us, a fuller consecration to Christ would issue in a greater unity of spirit and a stronger bond of peace. As by obeying His word they were all "with one accord," so peace will increase and abound among us. By their faith in the one Lord they were united, and by His love they were indissolubly linked together. And yet how strangely diverse they were in temperament, character and outlook ! Think of the diversities of "the Eleven," the differences in "the women and Mary, the Mother of Jesus," the former hostilities of "His brethren," and yet all now meeting "with one accord." What was the secret power which thus unified their diversities and

harmonised their differences? It was not that the individuality of any had changed; nor that the apprehension of truth in all was the same, nor that the viewpoint of each had altered. But it was the one all-pervading tone expressed in devotion and obedience to the one Lord that inspired them all to be of "one accord." So it must be in our day if Pentecost is to be renewed in the experience of the Church. We have our differences, our schools of thought, our sectional organisations. But are these any reasons why spiritual fellowship should be hindered by party spirit, or brotherly concord should cease by bitter controversy, or active co-operation should be prevented by internecine strife? We may well thankfully recognise the disappearance of many worn-out Shibboleths, the lessening in angry recriminations, the sweetening of necessary discussions. But there remains much to be done in preparing the Church for a fuller possession of spiritual power, not by the concession of convictions, but by seeking their correlation; not by the surrender of principles, but, as far as possible, by their co-operation; not by the obliteration of differences, but by their harmonious co-ordination. The unity of the Spirit does not mean that we all think the same thing nor speak the same word nor do the same thing. It does mean the Spirit unifying us in heart, harmonising us in love, and consecrating us in work. Our natural differences may remain, and our personal preferences continue, but our spiritual affinities will increase as by a deepening consciousness of what we all owe to our one Lord we are drawn nearer to Him and so nearer to one another.

III.—SUPPLICATION—OR PRAYER AND INTERCESSION.

The third expression of the Pentecostal spirit is to be traced to the importance attached by the disciples to united worship and prayer. It is interesting to recall that the same author who records that the disciples "were

continually in the temple blessing God," also relates that in the upper room "they continued steadfastly in prayer." Whether, therefore, at the regular hours and formal services of the temple, or by common consent and informal meetings in the upper room, they met together, not only to praise God for a glorious past enriching the present, but to pray in a momentous present for a yet more glorious future. Further, it is the same author who relates that the "Father's promise" was confirmed by the Master's own word, and yet, notwithstanding this twofold assurance that the promise would be fulfilled, the disciples felt it necessary to continue day by day in prayer and supplication. The twofold pledge did not dispose them to wait without praying, but in praying to wait for the fulfilment of the Divine promise. Prayer was not regarded as work of supererogation, but as an indispensable pre-requisite to the gift. Why? In the first place, because prayer viewed generally is man in communion with God, and is therefore a condition of blessing. Conscious contact is necessary if the Divine is to enter the human. It is the touch of faith which links the soul with the source of life. We cannot flood the room with electric light until we switch on the wire to the supply. Prayer is the means by which the soul unites itself to God, whether by confession, petition or thanksgiving, while the means must be used if the union is to be effected and maintained. Secondly, prayer viewed specifically, is man making known his requests to God. It is the expression in some form of desire, whatever may be the form in which it is expressed—a word, a look, a tear, or even "groanings which cannot be uttered." It springs from a conscious need, and is allied with a conscious or subconscious faith. We feel a want and believe that somehow it can be met by God. Prayer is therefore both natural and rational. If, by the instinct of nature and reason, we seek help one from another, why not seek help also from God, especially if He be the

Father of all ? But prayer as petition is more even than this. It is a natural law in the spiritual life. In other words we *must* pray if we are to receive many blessings. Without prayer they cannot be given, and, indeed, if they were given could not be received. "Ye have not because ye ask not." "Ask and it shall be given." Thus prayer not only expresses a conscious necessity, but increases the capacity to receive that for which we pray. We not only live but grow by prayer. When the disciples prayed they were conscious of a need which only God could supply, of an incapacity which could only be met by the promise of the Father, of a weakness which nothing but the power of the Holy Ghost could remove, and so they prayed. In the act of praying, however, they were unconsciously being prepared for the fulfilment of their petitions by increasing their capacity to receive the answer. Their hearts were emptying and expanding for the fulness about to be given.

(a)—UNITED PRAYER.

But if personal prayer is necessary, so also is united supplication and intercession. We must pray for ourselves and for others, and not only *for* but *with* them. Combined prayer increases its efficacy both with ourselves and with God. The mystery of mutual influence is great, but it is not denied. Telepathy is a fact, however it may be explained. "Waves" of spiritual energy are admitted in human experience whatever psychological theory we accept. The advance of science is not arresting but assisting the Christian duty of united prayer and intercession. "If two of you shall agree on earth it shall be done." "When ye pray say, *Our Father*." Further, we have common needs which can best be expressed in combined prayers. We are nearest in sympathy when we share the same necessity, and best pray when we pray together. The disciples,

because they recognised that the need of each was the need of all, united in prayer. They prayed together for the one blessing which they all desired. Thus they not only strengthened the influence of united petition God-wards, but assisted one another in preparation for its fulfilment man-wards. Of course they prayed apart, but the point we are emphasising is that they prayed also together. As individuals they interceded with God separately, but as members one of another they united in intercession for His blessing. Thus by the greatest power we know they were unified, sanctified and prepared for the gift. By waiting upon God they were made ready for the fulfilment of the promise God was waiting to fulfil in them.

(b)—CONTINUED PRAYER.

Further, if united prayer is necessary so also is continued supplication and intercession. Our prayers, both personal and combined, are sadly too intermittent, not, perhaps, in their form, but in their spirit. We may constantly use the same words without as constantly feeling the need they express. Continued prayer calls for persistent watchfulness against mere formalism as well as for the readjustment of mind to the spirit and passion of our desires and petitions. Further, to continue in prayer involves a real demand, not only on the power of sustained thought, but on the energy of maintained faith. It calls for a concentrated mind, a resolute will and a believing heart. That these qualities were possessed by the disciples is evident from the persistency of their united prayer. "They continued" day after day seeking in waiting and waiting in seeking the fulfilment of the promise which was to inaugurate the new era. Varying no doubt in the degree of faith, yet, the weaker supporting the stronger, they all remained steadfast in prayerful expectancy and expectant prayer for the endowment of power.

(c)—DEFINITE PRAYER.

Finally, if united and continued prayer is to be potent and practical it must also be definite. Nothing tends more to wearisomeness of heart than generalities in prayer. By all means let our supplication be as comprehensive as possible, and in everything let our requests be made known unto God, but let us beware of indefiniteness in desire and of vagueness in petition. To avoid this common danger we need to systematise our prayers more than many of us do. We do not think as we ought before we pray. We feel it necessary to set apart definite times for intercourse with God. Why should we not in the same degree so methodise our petitions that definite subjects shall be allotted to the definite times? Those who practise this rule of prayer find how it teaches men to pray not only with persistency and patience, but with interest and power. With the recovery of the Pentecostal spirit, prayer, individual and corporate, would become a greater reality. Churchmanship would then be conspicuous for its prayerfulness. Not only would our private supplications and intercessions become the most important part of the day's work, and the family altar be raised as indispensable in every Churchman's home, but the ordinary services of the Church would be vitalised with interest and fervency, while the additional services for intercession would be renewed in power and purpose. Above all, the need would be more widely felt for united, continued and definite prayer that the Church may be prepared for a fuller inflowing and refilling of the Spirit.

SUMMARY.

In this chapter we have seen that if revival in the fullest sense of the word means a recovery of Pentecost, then, like everything else, the gift of the Holy Ghost

was, as His power in us is, conditional. We then traced the original condition under which the Divine Spirit was bestowed as revealed in the conduct of the primitive disciples : (1) Adoration, or worship and joy ; (2) Consecration, or faith and unity ; (3) Supplication, or prayer and intercession. These conditions are as permanent as the Gift itself. In other words, we have realised that Pentecostal power may be recovered : (1) as we concentrate our worship in and through our Ascended Lord and are filled with joy in the thought of His Sovereignty and ultimate triumph ; (2) as we consecrate all our possessions and powers to Christ in loyal and loving obedience, believing that His Spirit will not obliterate but co-ordinate all our differences to the fulfilment of His purpose in service ; and (3) as we realise the privilege of united, continued and definite prayer for a fuller inflowing and complete refilling of the Holy Ghost. In a word, the recovery of Pentecost, and with it a revived Churchmanship, is possible, but only in the degree in which the Pentecostal spirit is renewed in us and we fulfil in our lives the primitive conditions.

CHAPTER IV.

THE ENDUEMENT OF POWER—THE BLESSING OF PENTECOST.

THE Disciples having fulfilled the conditions of the promise, the Pentecostal blessing was bestowed. The spirit by which they were unified and animated had prepared their hearts for its reception, and when they were ready the blessing was given. So it is always. God is always waiting to bestow, if we would only "wait" to receive. He fulfils the promise as we fulfil His commands. Pentecost will be recovered when we recover its conditions. A revived Churchmanship will issue through obedience to the laws of revival.

The blessing of Pentecost may be viewed from different aspects. In relation to God, it was the fulfilment of the Father's promise. In relation to Christ, it was the gift of our Ascended Lord. In itself, it was the outpouring of the Holy Ghost. In its effect, it was the enduement of power. Space forbids an adequate consideration of the first two of the four aspects in which the blessing may be viewed. All that we need remark in passing is that in the ages past, by type and symbol, as well as by direct prediction, a universal effusion of the Divine Spirit had been foretold and that these prophecies, by the express teaching of Christ, had been ratified as the "promise of the Father." Secondly, we may observe that not until Jesus was glorified could the promise be fulfilled. Then, "when He had made purification of sins and sat down on the right hand of the Majesty on high," the Ascended Lord, "having received of the Father

the promise of the Holy Ghost," the gift was "poured forth." Thus the Divine Spirit proceeded from the Father and the Son. Our thoughts, however, in this chapter, must be confined to the blessing of Pentecost considered in itself and in its effect, or, in other words, to the outpouring of the Holy Ghost and the enduement of power. Two preliminary matters may profitably engage our minds before we pass to a closer study of Pentecost.

In the first place, no one imagines that the world was without the Spirit of God until the effusion at Jerusalem. In the day of creation He brooded over the face of the waters and developed the germs of life. In the days of Noah He strove with men and afterwards renewed the face of the earth. The building of the tabernacle was guided by Him. He endued Samson with strength. The seers and prophets of all ages were inspired by Him. He is indeed the immanent energy in creation, the vital principle in nature, the spiritual life of man. What we believe is that at Pentecost this all-pervading Spirit was revealed not only as Divine but also as personal—as God the Holy Ghost—and that He was manifested with a fulness hitherto withheld, and for a purpose up to that time impossible. In other words, He was given in immediate relation to the atoning work of Christ to unfold and apply the redemption of mankind in and through the Church.

Secondly, we may briefly glance at the gift of the Holy Ghost in the light of its effect or purpose. The one word reiterated by the Master which expressed the need of the disciples was power. "Tarry ye until ye be endued with power"—"Ye shall receive power when the Holy Ghost is come upon you." They possessed a fulness of faith and hope and love never before realised. They were qualified to be His witnesses by training, knowledge and desire. But what they lacked was the power to translate faith and hope and love into service, or to express their training, apply their knowledge and fulfil their desires. Moreover, the promise of the Lord can not be

restricted to any one form or phase of power, but must be understood as including power of every kind or for every sphere; the power to perceive, to confess, to convince; the power as expressed in understanding, in utterance, in courage; the power as illustrated in their action on the day of Pentecost, in the message they delivered, in the effect it produced; the power as proved later in self-conquest, in suffering, in sacrifice. Further, this power of all kinds and for all needs was in no sense theirs. They were to "receive" it. It would not be evolved from within, but "endued" from without. It would not arise from the earth, but descend from "on high." It would not be human power, nor even angelic power, but Divine. Once more, the gift would be received "when the Holy Ghost is come upon you." The outpouring of the Spirit would result in the incoming of power. By His indwelling presence they would be enabled to bear effective witness to the Living Lord by word and deed, in life and death. Without this abiding power their mission would fail and their work would be in vain. With it they would advance conquering and to conquer.

If, from the early Church, we pass to think of the Church to-day, must we not confess that the one word which summarised the needs of the disciples then, expresses what we most need now? We as a Church glory in the greatness of our inheritance. Our origin is apostolic, our doctrine is scriptural, our system is primitive. Historically, our position is unchallenged. Ecclesiastically, we enjoy the prestige of being the recognised religious organ of the State. Financially, by the pious gifts of the past no less than of the present, we possess considerable wealth. Parochially, every citizen of the land can legally claim our ministrations. We have an educated ministry, a prayer book without a parallel, and an organisation admittedly excellent. As a Church we were never more active and earnest,

more progressive and united. Art and order, beauty and music are being everywhere restored to make our Churches more fitting and attractive, and our services more seemly and reverent. And yet admittedly all is not well with us. We confess that owing to some cause or causes we are not advancing as we ought. Why is this? What is the reason of our comparative failure? How can we account for the spiritual ineffectiveness which in our best moments we deplore? Surely the only answer we can give to these and such-like questions is that we are lacking in power. We are, in part at least, incapable of responding to the needs of the nation as proved by the existence of other religious bodies. As the National Church, we cannot even overtake our own responsibilities much less supply where others fail. The simple truth is that we need a revival in the possession of power, or, in other words, the recovery of Pentecost.

THE PENTECOSTAL SIGNS.

With these two thoughts in our mind: (1) that the outpouring of the Holy Ghost has already taken place and His abiding presence for redemptive purposes in the Church is therefore assured; and (2) that when He is consciously received He is the power by which alone we can fulfil our mission; let us now return in mind to Pentecost with a view to understanding more adequately its significance through the signs by which the gift of the Holy Ghost was accompanied and interpreted. In other words, let us consider the audible and visible signs as illustrating to us the nature and purpose of the Pentecostal blessing.

(a)—THE MIGHTY WIND.

The first sign was "a sound as of the rushing of a mighty wind." The word "wind" is literally "breath," and denotes an immaterial power—something we can

feel but cannot see. At least all that we may perceive is its effects, not its nature. We feel cold when the east wind blows, and in a gale we see its results, but the wind or gale we cannot see. Hence the word spirit often defines simply an influence or energy, that which is possibly impersonal and certainly immaterial, as, for example, when we speak of the spirit of art or of religion. But it is also used in a personal sense of the subtle influence which permeates what we say and do and are, the potent energy which proceeds through the words and deeds and lives of men from the men themselves as, for instance, when we feel the spirit or power of an individual or of an assembly. We cannot, of course, really separate the influence of a person or persons from its source, although in practice we sometimes do so. The spirit or influence of a person is, of course, the effluence of a person who is spirit. When, therefore, we think of the Pentecostal phenomenon "as of a wind" or "breath," we are to see in it a symbol, not only of an influence or unseen power, nor merely of a personal power or influence unseen, but of the coming of a spiritual person, i.e. of the Holy Ghost, whose power and influence we may feel, but whose nature is immaterial, and therefore mysterious. The Divine Spirit is the "breath" of God as proceeding from God, and yet is not a mere influence, but is God. When Christ "breathed on them and said, Receive ye the Holy Ghost" He bestowed the gift as from Himself, and yet the gift was not Himself, but the Third Person of the Blessed Trinity. The sound as of a "wind" was simply an illustration of the nature and power of the Holy Ghost, but the Spirit was not in the wind.

Secondly, the sound is described as of a "mighty rushing wind" moving onward and forward with great energy, symbolising the character of the Spirit's operations, and indicating that His work would be conspicuous for progress and power. The signal had now

come to the waiting disciples to go forward in the strength of a new impelling and enabling force. If yielding themselves to the progressive power of the Holy Ghost they were possessed by Him, their future life and work would be marked by powerful progress. They would be borne onward to do the "greater works" than even the Master did, as indeed proved to be the case. "Mighty signs and wonders were worked by the power of the Spirit of God." As it was in the primitive Church so would it be with the recovery of Pentecost in the Church of to-day. Stagnation would pass away, and inertness would come to an end, and the Church, inspired by the breath of God, would advance victorious in the conflict with evil.

Thirdly, the sound "came from heaven." It was not earth-born, nor did it spring from man. Its source was the infinities and eternities of the spiritual sphere. It was the Father's promise fulfilled. No apostolic power originated it. It signalled the gift of the Ascended Lord.

Fourthly, "it filled all the house where they were sitting." The hearts of the disciples were filled later as they received the heaven-sent gift, but at the beginning the change was in the conditions without. They were men now living in a new atmosphere. The "house" in which they sat became the home of the Holy Ghost. They were in the Spirit before the Spirit was in them. So it is to-day. The coming of the Holy Ghost is, on His part, not conditioned by time or place. He does not come because the Church bell rings or the Church door opens, or even because the building in which we meet is a Church at all. His presence is wholly determined by spiritual conditions only, and where these are realised, whether in stately cathedral or simple meeting-house, there He manifests His power. He is indeed ever around us in order that through hearts opened by faith He may enter in and there abide.

(b)—THE FIERY TONGUES.

The second sign accompanying and interpreting the gift was the appearance of "tongues parting asunder, like as of fire." Here again, by means of the symbol we can see further into the meaning of the coming of the Holy Ghost and of His mission through the Church.

In the first place, the tongues like as of fire combined two ideas. The "tongues," of course, symbolised the power of speech, while "fire" is an accepted emblem of Deity. The fire-like tongues still further illustrated the nature and purpose of the Penetcostal gift. The disciples were being endued with power in order that they might be enabled thereby to fulfil their mission of "witness." They had been sent into the world to preach the Gospel and to teach the Doctrine of Christ. Now they were receiving the gift by which alone they could carry out their mission, as later we read "they began to speak as the Spirit gave them utterance." As it was then so it is now, the power to proclaim the Gospel committed to our trust is the power of the Holy Ghost. Only as our minds are illumined by His light, our hearts enflamed by His love and our lips touched by "the live coal from off the Altar" can we effectively bear witness to the infinite love of God in Jesus Christ.

Secondly. The tongues were seen to part asunder as if distributing themselves amongst the disciples, so that none could claim a monopoly either in the power of speech or in that which lay behind it, the vision of truth. The appearance may therefore suggest that while the phenomenon was a complete whole—"it sat")—even as truth itself is one—yet it was so distributed that no one disciple might lay claim to the exclusive possession of the gift, and therefore to the whole of truth. If this be the explanation, then we do well to remember that while the full revelation of God in Christ is vouchsafed by the

Holy Ghost, the apprehension of the truth revealed varies, and that only as we each bear witness faithfully to what we see can we contribute to the completeness of the Church's testimony. Truth is infinite, and Christ Himself is "the truth" made known by the Holy Spirit, but as Christ is infinitely greater than we know, no one man, no one school of thought, not even the whole Church, has grasped the full truth as revealed in Jesus.

Thirdly. The appearance "sat upon each of them." None were excluded from participation in the blessing. However "the tongues" were distributed amongst the disciples they were unified by the one possession—"it sat," or rested, upon all. Such is the gift that, whatever be the form or the fulness in which it is bestowed upon us as individuals, it is by the "communion of the Holy Ghost" that we experience our underlying and indivisible oneness.

Fourthly. We have considered the audible and visible signs accompanying the gift as illustrations of its nature, power and purpose, but we may also think of them as demonstrations. The disciples, with such evidences before them, would not only better discern the meaning of the mystery, but also would doubt less the reality of their experience. As the Christian sacraments are not only "signs" and "means" but also "pledges," so the sacramental signs of Pentecost were not only interpretations but demonstrations of a gift received. Any possible misgivings concerning the reality of the power bestowed were dismissed by an appeal to the actuality of the proofs with which it was accompanied.

"FILLED WITH THE HOLY GHOST."

From the audible and visible signs which have helped us in understanding the nature of the Holy Spirit and His mission in the Church, we now pass to consider the meaning of the significant phrase: "They were all filled

with the Holy Ghost.”¹ The words “filled with” or “full of” occur four times in the Gospels. Of John the Baptist, Elizabeth and Zacharias it is written they were “filled with the Holy Spirit,” and of the Lord Himself that He was “full of the Holy Spirit.” The phrase is also found, not only in the account of Pentecost, but in seven other places in the Acts of the Apostles, as recording a fact or experience, while in the Epistle to the Ephesians it appears in the form of a command or exhortation: “Be filled with the Spirit.”² What, then, are we to understand by this oft-repeated expression?

The first and obvious meaning of the phrase is that man is so constituted as to possess the inherent capacity to receive within himself the conscious presence of God. The human spirit is so made that it may be, and was intended to be, the abode of the Divine Spirit. We were, in fact, created for communion with God to the end that, not only we might live in Him, but also that He might live in us. This reciprocal relationship forfeited by sin has been made possible through the redemption which is in Christ Jesus, as by the entrance and indwelling of the Holy Spirit in our hearts it is experienced.

Secondly. By the use of the phrase in the Gospels, we are again taught that the Holy Spirit was not withheld from human souls before Pentecost, but that He filled individuals for some special purpose, while in the earthly life of our Lord He dwelt in immeasurable fulness.

Thirdly. We may understand from the Pentecostal account that, as the capacity of the disciples varied according to natural character, mental attainment and, above all, spiritual development, each one according to his power of receptivity, was “filled with the Holy Ghost.” The measure of the fulness was simply conditioned by the capacity of each one to receive the gift.

¹ Acts ii. 4.

² Eph. v. 18.

“FULL” AND AFTERWARDS “FILLED.”

The subsequent usage of the phrase in the Acts of the Apostles, however, presents certain difficulties which are at least very suggestive, and at most very helpful. Let us take, for example, the second occasion, where the words occur, “Then Peter, filled with the Holy Ghost, said”¹—“When they (the disciples) had prayed . . . they were all filled with the Holy Ghost,”² and we naturally ask if St. Peter and the disciples were “filled” on the day of Pentecost they must have been “full,” as indeed we read they were. How, then, could they again be “filled”? No one can fill a vessel already full. What, then, is the interpretation of the second occurrence of the words in reference to the first? We must dismiss from our minds any suggestion of a “second Pentecost” as being erroneous. Pentecost could not be repeated. The Spirit in all His fulness was then given and the gift has never been withdrawn. What, then, had happened to necessitate a re-filling of those who had been already “filled” and were “full”? Let us renew the illustration of a vessel and see what it suggests in reply to the question. If we fill a vessel, say, with water, it is, of course, full. We examine the same vessel later and we find it is not now what it was. It is not full. Why? There may be a secret leakage in the vessel, or the shortage may be due to atmospheric conditions causing evaporation, or the vessel may have expanded and so reduced the relative quantity of water. All three replies are spiritually suggestive.

(a)—SPIRITUAL LEAKAGE.

In the case of a possible leakage we are reminded that it is possible in Baptism, in Confirmation, in Ordination, as at other times, to be “filled with the Holy Ghost,” and yet at a later time not to be “full.” Why? Is there any spiritual leakage? Are we losing the power we

¹ Acts iv. 8.

² Acts iv. 31.

once possessed, or the grace we formerly enjoyed, through any secret sin, any doubtful aim, or any evil habit? Is there in the innermost recesses of our life any cherished thought or plan alien to the will of God? Are we so grieving the Holy Spirit by persistent neglect or offence that He is withdrawing from us, and that as a result we, who were once "filled" by His presence, are not now "full"?

(b)—SPIRITUAL EVAPORATION.

Or we may take the illustration of evaporation. If we are not conscious of spiritual leakage, are we certain that the conditions under which we live are not causing a gradual loss or evaporation of spiritual power? The influences of the world without are as subtle and potent as the tendencies of the heart within. It is so easy to drift gradually into an atmosphere which eliminates from our souls the energies of the Holy Spirit and to yield unconsciously to an environment which dissipates His power from our lives. The consequence is that many whose characteristic was once that of potency and success are now conspicuous for their feebleness and failure. When they were full of the Holy Ghost they were spiritually strong, but through the partial withdrawal of the Spirit they have become spiritually weak.

In both these cases we may perceive one explanation of the apparent contradiction in speaking of those as being "filled," who were once "full of the Holy Ghost." They at least illustrate the necessity for and the possibility of are filling of the Divine Spirit.

(c)—INCREASED RECEPTIVITY.

In the third place there is the case of the expanded vessel, the capacity of which having increased, the filling at one time leaves it now not full. The greater power of receptivity calls for an added supply if the vessel is to continue full. The thought thus illustrated is one of

great practical importance. It reminds us of what we are so prone to forget, that the filling of the heart by the Holy Ghost at one time cannot satisfy the need for all time, i.e. if we are growing in grace. The spiritual growth or expansion in the region of the spirit involves increased capacity for the reception of the Holy Ghost, and, unless we are continually being refilled as we are growing or expanding, we are not remaining full. Too many are satisfied with a past experience—with the bestowal of the Spirit in Baptism or in Confirmation, with the enduement of power at Ordination, or at other times, and do not see the necessity of a continuous readjustment of the heart to God in the present. The consequence is that, although we may rightly claim to have received the Spirit, and even once to have been "filled," we are not now "full." May not this fact explain the loss of spiritual power amongst many of the clergy and the laity? In rejoicing in the past gift of grace and the grace of orders, they have failed to be constantly refilled, and their spiritual capacity has been shrivelled by neglect, or rendered half empty of power. In the case of the disciples we may well believe that, with the experiences on the day of Pentecost and subsequently, their life had so enlarged and their need so increased that they were ready for what they so much desired, and in consequence were again "filled with the Holy Ghost." Oh, that it might be so with us! A revived Churchmanship is possible for each and all if only we would fulfil the like necessary conditions for a refilling of the Spirit of God.

(d)—SPECIAL EMERGENCIES.

There is, however, a further view of the incident under consideration which is full of significance. Two leaders of the Church had been apprehended and cast into prison. The day following they were summoned to appear before "their rulers and elders and scribes"

. . . "and Annas the high priest was there and Caiaphas and John, and Alexander, and as many as were of the kindred of the high priest"—an august assembly and a potential opportunity. "Then Peter filled with the Holy Ghost, said . . ." Unable to deny the miracle which had happened or refute the argument based upon it, Peter and John were again threatened by the chief priests and elders, and released under orders to speak henceforth to no man in the name of Jesus. Under the stress of these difficulties and dangers, the disciples were gathered together, and after hearing the report of the Apostles united in prayer for wisdom, courage and power. "And when they had prayed . . . they were all filled with the Holy Ghost." Nothing is more evident from the incident as recorded, no less than from the words themselves, that, both in the case of the Apostle and of the disciples generally, the "filling" or refilling was not a second Pentecost, but a renewed effusion for a special emergency. This accords with the use of the same phrase in other parts of the Acts of the Apostles. In the appointment of Deacons, *e.g.* one of the main qualifications for the office is that the men selected must be "full of the Spirit." At the martyrdom of Stephen we read "he being full of the Holy Ghost." Of Barnabas it is written "he was full of the Holy Ghost."¹ At the conversion of St. Paul, Ananias "laying his hands on him said, Brother Saul the Lord, even Jesus . . . hath sent me that thou mayest . . . be filled with the Holy Ghost."² So again when the Apostle was confronted with Elymas the sorcerer we read "But Saul, who is also called Paul, filled with the Holy Ghost, said . . ." The study of these passages suggests two things: (1) that the filling of the Holy Ghost for service is intended to be the normal condition of all believers in Christ; and (2) that such are the dangers and difficulties of those who serve that not only is a constant refilling required,

¹ Acts vii. 55.

² Acts ix. 17.

but that at all such times, if rightly sought, it will be given.

This thought of the abiding fulness of the Spirit in the heart of the believer as the source of his strength for service, and as given in increased measure for every fresh emergency, is further emphasised in a striking passage in the Ephesian Epistle—"Be filled with the Spirit." Let it be noted that the injunction is in the imperative. It expresses an obligation resting upon every Christian. As God would fill us at all times and refill us as need arises, so we ought to "be filled." But obedience to this command is only possible when two conditions are fulfilled. In the first place (to revert to our illustration) a vessel cannot be filled with any element until it is first empty. If it is partially full of, say, water, we cannot fill it with oil unless we empty the water out of it. We may, of course, fill the vessel, but if the water is left in it it is simply full of water and oil. The first condition of filling a vessel with any one element is the emptying of it of all others. Secondly, the vessel must not only be empty, it must be open. The cover, if cover there be, must be removed. Access to the vessel must be secured, then, in contact with the supply, it may be filled. Both illustrations give point to the two conditions necessary for being "filled with the Spirit." Our hearts must be ever empty and open if we are to be "full of the Holy Ghost," and to be constantly refilled. The emptying process of alien contents is often most difficult and very painful. It means, at times, parting with much we value or enjoy, ease, comfort, luxury, selfishness in many forms. But the sacrifice must be thorough and complete if the heart is to be emptied. The surrender of all that is alien to the will of God must be made, if we are to receive the fulness of the blessing. Nothing must be left which would, if we desire Him to take complete possession, grieve the Holy Spirit. We must put away all bitterness and wrath and anger and clamour

and railing, with all malice and be kind one to another, tenderhearted, forgiving each other even as God forgave¹. There must be no connivance with secret faults and no compromise with selfish aims, and the heart consciously and resolutely emptied of sin and self, if we would inherit the blessing and receive the fulness of the Holy Spirit. Secondly. Our hearts must not only be emptied, but opened and in living contact with the supply, if they are to be filled. Any covering or hindrance, any impediment of whatever kind must be removed, and we must come in deep penitence, humility and faith to the feet of our Ascended Lord, if we would be conscious of a fresh fulness of His Spirit. "Forsake the sins which render it impossible for the pure and righteous Spirit of God to grant you the fulness of His inspiration; keep the channels open through which the streams that flow from Divine and Eternal fountains may find their way into your nature, and then the dull monotony of life will be broken, and hours of generous excitement (as compared with being drunken with wine) will come. Harmonies such as never fall on mortal ear will reach the soul. The limitations which are imposed upon us in this mortal condition will for a time seem to disappear. Your vision of eternal things will have a preternatural keenness. Your joy in God will be an anticipation of the blessed life beyond the grave."²

SUMMARY.

To sum up—we have seen that the blessing of Pentecost was the gift of the Holy Ghost to the Church for a specific purpose, and that His presence is the only power by which our witness and service can be effectual. We have confessed that the Church of to-day, notwithstanding our privileges is seriously lacking in power, and consequently our witness is lamentably defective, and our service a comparative failure. We have reviewed the signs accompany-

¹ Eph. iv. 30.

² Dale - Lectures on the Ephesians.

ing the Pentecostal gift, the sound of a mighty moving wind, and the fiery distributing tongues as interpreting to us the nature, power and purpose of the Holy Ghost which "filled all" the primitive believers. We have considered the meaning of this fulness, and the necessity of a constant refilling both with the disciples of old and with ourselves. It now only remains for us to realise day by day the required conditions, and with emptied and opened hearts come to our Ascended Lord for the fulness of His Spirit by which alone we can have the necessary power for witness and service. This if we do, our spiritual life will be revived. The Church will recover the Pentecostal power, and will go forth with renewed strength to witness effectively to the age in which we live.

CHAPTER V.

THE MEANS OF REVIVAL—THE MESSAGE OF PENTECOST.

IF the spirit which prepared the Disciples for Pentecost issued in the Pentecostal blessing, it was the blessing which inspired the Pentecostal message. When "they were all filled with the Holy Ghost" they "began to speak . . . as the Spirit gave them utterance." Our thoughts must therefore now be directed to the words of St. Peter, who, "standing up with the eleven," spoke as representing not only the Apostles but the whole body of the disciples. Nor should we fail to remember that his message was not only the outcome of the Spirit's inspiration, but the method by which the subsequent results were realised. In its contents, therefore, we must regard it as, in a sense, a condition of the events which followed. They issued naturally, and we may add necessarily, from the power and message, both alike due to the gift of the Holy Ghost. If, then, we would see our Church revived, or Pentecost recovered, we must regard the first expression of its original life as a guide or norm for the preaching of to-day, and if we would witness like results following our preaching as those which followed the preaching of the Apostles, we must accept its contents and principles as a necessary condition to be fulfilled by us. What St. Peter being "filled with the Holy Ghost" preached we must preach, if we are to see to-day what was seen on the day of Pentecost. The Spirit which inspired his sermon will inspire like sermons from us. The power with which he was endued will endue us. The results which flowed from his message will flow from ours. On the

other hand, is it not fair to ask that if similar results do not follow our preaching, whether it is because we are not proclaiming the same message or with the same power, and consequently that we are lacking in the inspiration of the same Spirit? It is evident from what is preserved of St. Peter's message that it was an interpretation of the event which had created no small stir amongst the people, and on its human side was provoked by the malicious charge made against the Apostles. The latter is so secondary that we may simply remark on its being one of many illustrations of the wrath of man being overruled to the praise of God. What is primary is the Spirit's interpretation through the Apostle of His own descent in power, and on this we will now concentrate our thoughts.

PENTECOST INTERPRETED (A) IN RELATION TO GOD AND THE OLD TESTAMENT.

In the first place, our minds are directed to the words of prophecy as indicating the relation of the coming of the Spirit to the will of God revealed in the earlier Scriptures. "This is that which hath been spoken by the prophet Joel: 'And it shall be in the last days saith God.' " The message is Divine and declared through the medium of the human. God speaks by the prophet. The coming of the Spirit is not only foretold by God, but declared to be His gift. Both thoughts are essential to a true apprehension of the Pentecostal blessing. In the first place, as the fulfilment of prophecy it secures the position and character of the Old Testament. Whatever historical or other criticism has to say concerning the date, authorship and contents of the earlier Scriptures—and we welcome all which is reverent in spirit and demonstrated as true—they are the vehicle of a Divine revelation. The prophets of old time did not speak of and from themselves. God spake in divers portions and

in divers manners in and by them. The human element is, of course, everywhere in evidence from the first book to the last, but underneath the surface we can discern also the Divine. "Holy men spake as they were moved by the Holy Ghost." Whatever theory of inspiration we may accept—and in this there is perfect liberty—we must hold fast to the fact that the Scriptures are inspired. They are the records of a revelation given by a slow and gradual development as men were able to receive it, and a revelation through the Jewish nation of God's redemptive purposes for mankind. In other words, the Old Testament is a collection of writings in which, evolved through preparatory stages, we may discern the inspired hope of the restoration of man to the fellowship of God fulfilled in the Incarnation. This inspiration and revelation of the earlier Scriptures formed the basis of the Apostolic message and as Pentecost is recovered by the Church, they will also prove the foundation of our preaching. We shall thus be saved from the peril of two currents of modern thought, one the disposition to surrender the Scriptures as the standard of doctrine, as if the principle of inspiration were destroyed by "Higher Criticism"; and the other the tendency to be swayed by the sentiment of "an inner light," as if the contents of revelation could be indefinitely extended. Biblical criticism simply stands for the unrestricted right to investigate all that affects in any way the Scriptures, and in itself ought to be encouraged by those who reverently believe that God has not been silent through the ages, while as long as we accept the Bible as containing the full revelation of redemption we may not limit the operations of the Spirit of God in matters of interpretation. But as the Pentecostal message began with a recognition of the Divine voice speaking by the prophets of old, so will our preaching recognise the inspiration and revelation of the earlier no less than the later Scriptures. Secondly, the coming of the Holy Ghost was claimed by St. Peter

to be the gift of God. "I will pour out, etc." The thought is important as relating Pentecost to the economy of redemption. The descent of the Spirit was an integral part of the Divine plan for the world's deliverance from sin. It was God coming down in a new form to be in man the source of a new life. Hitherto the operations of the Spirit had been limited to creating, revealing and inspiring influences. Now He was revealed as coming in person and for redemptive purposes. "The last days" had at least dawned, and from henceforth the Spirit was poured out upon "all flesh," not now as an influence emanating from God, but as a Person operating in man, not limited to this or that individual, but to be bestowed upon "all flesh," not to create the world or to inspire certain men with special knowledge, but to recreate mankind and to reincarnate the Divine in the human. At the outset of his message St. Peter thus proclaimed the significance of Pentecost in regard both to the past and future no less than the present. The coming of the Holy Ghost was a fulfilment of that which was spoken by the prophet Joel in a past age, an outpouring of God's spirit upon "all flesh" in the present, and a prediction of impending "wonders" in heaven and "signs" on earth in the future and all with special reference to the universality of the Gospel message, "Whosoever shall call on the name of the Lord shall be saved." We, too, as Pentecost is recovered, will perceive and proclaim the full meaning of our message. In the first place, the Holy Ghost has been given and is now in our midst. He is present to "convict the world" ("all flesh") "in respect of sin, and of righteousness and of judgment," "to take of the things of Jesus and show them" unto all men, to "guide" all who will follow "into all truth," to "glorify" the Ascended Lord. We need to pray, not so much for His coming—save in renewed power—as for His presence to be revealed. Our prayers should be concentrated more upon the possession of those conditions which make it

possible for the Holy Ghost to manifest Himself in our midst, rather than upon any thought of a fresh outpouring from on high. He is already present in the world, and is now working in the Church, only, alas, we fail so much to realise His presence and respond to His inspirations. Pentecost left no doubt in the minds of the Apostles that the gift had been bestowed, and in like manner the recovery of Pentecost would revive the same faith in us. Moreover, as the signs of His presence and the proofs of His power were then in evidence, so they would be witnessed now, if only we believed as they did. Secondly, the Apostles' faith grasped the certainties of future Sovereignty involved in the outpouring of the Holy Ghost. They were in "the last days." Wonders and tokens in heaven and earth would be revealed as the power of the Spirit was manifested. The age of the greater miracles had dawned. Prophecies, visions and dreams would not now be limited to an elect nation or to a chosen order or to certain individuals. "Your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." Even upon "bondmen" and "handmaidens" shall the Spirit be outpoured "and they shall prophesy." With the recovery of Pentecost by the Church, and as the Holy Ghost possesses every member, every Churchman will be a prophet proclaiming by lips and in life the reality of the great possession. "The Spirit and the bride (the Church as the espoused wife of the Lamb) shall say come," but "he that heareth" (the individual Christian) shall also say "Come." The invitation of the universal Gospel will be made known authoritatively by the whole body of the Church, but also by the personal testimony of every believer. So it came to pass in the early days "the disciples (not only the Apostles) went everywhere preaching the word." And thus it would be if the Church of to-day were revived by a recovery of Pentecost. Bishops and Clergy—yes, but Laymen and

Laywomen also, would all alike feel the privilege and responsibility of proclaiming "everywhere" and by all means the Gospel of the Living Christ. Finally, the message of Pentecost was at once declared to be universal and personal, unlimited and unconditioned. Both principles are in fact expressed in the outstanding sentence "Whosoever shall call upon the name of the Lord shall be saved." "Whosoever" embraces in a word all men of every race and tongue and character, while the phrase "will call upon the name of the Lord" emphasises in the universal message the personal element. The invitation of the Gospel is unlimited in the terms and scope of its address, and yet at the same time its blessings are conditioned by individual faith or acceptance. With the recovery of Pentecost the Church would to-day proclaim both principles with more positive conviction and more definite clearness. All may now "call on the name of the Lord," but only those who call "will be saved." None are excluded from the offer of salvation—not even the chief of sinners. "Whosoever" is one of the revolutionary terms of the Christian message and rings out clearly the good news of its universality. At the same time, we must preach the necessity of a personal acceptance of the offer. While the gift is possible to all, yet it is only possessed by those who receive it. All may be saved by calling on the name of the Lord, but if any will not call how can he be saved?

PENTECOST INTERPRETED (B) IN RELATION TO CHRIST AND HIS ATONING WORK.

The second stage in the interpreting message of Pentecost is reached when St. Peter refers to the Person and Life of Christ, and relates the coming of the Holy Ghost to His completed work. The summary as recorded in the Acts of the Apostles is so strikingly complete that we may consider it in some detail, more especially as a

model which modern preaching might profitably imitate, and certainly as the standard which the recovery of Pentecost would restore.

In the first place, an appeal is made to concentrate attention on "Jesus of Nazareth, a Man approved of God unto you by mighty works and wonders and signs, which God did by Him in the midst of you, even as ye yourselves know." The miracle of the historic Christ rather than the historic miracles of Christ is the first arresting thought. The historicity of Jesus is undeniable. His personality is not problematical, though He is the problem of the ages. Apart from the Christian interpretation there is, indeed, no solution of the greatest fact in history. He was not the product of Judaism nor has He been reproduced by any other nation. We may reasonably ask in the words of John Stuart Mill: "Who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee, as certainly not St. Paul."¹

His character and conduct combine to give the highest revelation of God that man can conceive. As supernatural in person, His "works" were to Him simply the natural expression of His will, even though to others they were "mighty works and wonders and signs"—a threefold definition which indicates the power by which they were wrought, the effect on the minds of others they produced and the purpose they were intended to serve.

Secondly. The Apostle passes from the life to the death of Christ and relates it both to the will of God and the sin of man. "Being delivered up by the determinate counsel of God, ye by the hand of lawless men did crucify and slay." The cross is therefore a part of a fore-ordained plan for the redemption of the world, so profoundly mysterious that no human mind can fathom its depths. All that we know is that as sacrifice of life

¹ Essays on Theism.

for the sake of others is the law of nature, of the lower creation and of humanity itself, so it would seem to be a principle of the Divine nature. "God is love" and therefore gives His life to save the world. And yet the cross is not only a revelation of the gracious will of God, it also reveals the heinous character of man's sin. It is human guilt which rendered necessary the Divine sacrifice. To save the world "the Son of man must be lifted up." Judged by the cross, sin is seen to be something greater than we know—greater both in itself and in its consequences. Alas, for the tendency in our day to ignore it, or explain it away, or even to deny it altogether. In the Apostolic preaching there was no indefinite reference to racial sin as being either a necessary evil or a pardonable weakness, no indistinct allusion to corporate sin as if sinning with and through others minimised or excused personal guilt. "Ye did crucify and slay" the Son of God, even though ye did it instrumentally "by the hand of lawless men." The recovery of Pentecost would assuredly then result in a clearer conception and a fuller enforcement of sin as it is revealed by the cross of Calvary. A revived Churchmanship would issue from a deeper sense of personal, corporate and racial guilt by a stronger faith in the sacrifice, oblation and satisfaction of the death of Christ.

Thirdly, St. Peter proclaims not only the mystery of the Crucifixion, but the reality and glory of the Resurrection—"Whom God raised up, having loosed the pangs of death because it was not possible that He should be holden of it." "Neither was He left in Hades nor did His flesh see corruption." To the Apostle the Resurrection was not a mere resuscitation of a body which had fainted through suffering, or swooned through weakness, nor was it a symbol of the passing of the soul from the body to the spirit life. It was an actual literal rising of Christ in His body changed, transmuted and glorified, as an infallible proof that He was what He claimed to be

—the Son of God, that His atoning sacrifice had been accepted, that He had triumphed over sin and death, and therefore that He had restored to us everlasting life, and because He lived we should live also, in bodies changed, refashioned and “made like unto His glorious body.” The Resurrection of Christ in the sense that He rose again the third day is the attesting act of God—“whom God raised up”—to the Deity of Jesus and to the efficacy of His death. It is also a rational faith as being consistent with reason that Christ should not be retained by the power of death. “It was not possible that He should be holden of it.” Further, it is a fulfilment of inspired prophecy that the Messiah should not only suffer and die but rise again and reign—David “being a prophet and knowing that God had sworn that of the fruit of His loins He would raise up Christ to sit on His throne.” Finally, it is a prediction of man’s destiny that in body as well as soul he would live with and unto God for ever.

Fourthly, the Pentecostal message passes from the Resurrection to the Ascension of our Lord as the fact which interpreted fully the descent of the Holy Ghost. “Being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye see and hear.” The Ascension completes the Resurrection as the return of the Lord to glory “having obtained eternal redemption for us,” to present before the Father His completed or “finished” sacrifice, to prepare in the heavenlies a place for His people, to plead His merits on behalf of His Church, and to reign until God’s enemies become the footstool of His feet. All this is true, but the immediate reference in St. Peter’s address is to the Ascension as being the fact which explains the presence of the Holy Ghost in the world in re-creating power—“He hath poured forth this.” Jesus Christ having been “glorified,” the Divine Spirit is now in our midst. We must, there-

fore, consciously relate the regenerating, re-creating, re-quickenings work of the Holy Ghost to the Incarnate, Redemptive, and Ascended Lord. It is through Him that the Father's promise has been fulfilled, and in Him that we realise the Spirit's presence and power.

PENTECOST INTERPRETED (C) IN RELATION TO MAN
AND HIS RENEWAL BY THE HOLY GHOST.

The final stage in the interpreting message of Pentecost has reference to the Holy Ghost in relation to man's renewal. St. Peter had reached the climax of His inspired utterance, "Let all the House of Israel know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified." Already the Pentecostal message thus proclaimed had found an entrance in the souls of his hearers, "They were pricked in their heart and said unto Peter and the rest of the Apostles, Brethren, what shall we do?" How could it be otherwise? They had heard the whole counsel of God, faithfully declared in the power of the Holy Ghost. This was all the Apostles could do, but they did it. The rest was the work of the Third Person of the Blessed Trinity, and it was done. Of this we shall speak more fully in the next chapter. Here we must confine our thoughts to the reception by man of the Holy Ghost and the conditions under which He was received.

(1)—*Repentance.*

The first condition to be fulfilled is repentance. The Pentecostal message thus opened as did the Master's own ministry with the call "Repent." The first word heard in days past by the Apostles from John the Baptist, and later from the Lord, was the first word now addressed by them to the people. Nor is it difficult to understand why. Repentance, which literally means a change of

mind, is the first step to renewal. Until false ideas have been corrected, and wrong notions have been set right, there can be no progress. Repentance is, indeed, the underlying necessity for advance in any direction, in the arts and sciences no less than in the sphere of religion. Unless people are prepared for good and sufficient reasons to change their minds they are doomed to a stagnant life. But limiting the word to spiritual matters, repentance "signifies a change of mind consequent upon after-knowledge; and next a regret for the course pursued, resulting from the change of mind consequent upon this after-knowledge; and, last of all, change of conduct springing from all this with special reference to God and sin."¹ Some new light is thrown upon the nature, the purpose, and the claims of God. And sin is seen in a new light as being a failure, an offence, a missing of the mark of man's true destiny, a falling short of the glory and intention of God. The effect of the vision is to produce sorrow for sin issuing in separation from it, or, in other words, conviction leading to contrition, as contrition is followed by conversion. Repentance, therefore, is the first and most necessary stage in man's return to God.

(2)—*Baptism.*

The second condition required by the Pentecostal message is expressed in the words "and be baptised in the name of Jesus Christ." Repentance in itself is then not sufficient. It must lead on to faith, and a faith which is ready to confess itself in baptism as being the sign and seal of a spiritual cleansing, no less than the formal admission into the Christian Society. Faith, no less than repentance, is a personal act, but, unlike repentance, faith is more than personal in the sense that it expresses the soul's trust in Christ, and therefore involves fellowship or union with Him, and consequently with those

¹ The late Archbishop Trench.

who by a like faith are also united to Him. Baptism is at once the open confession of this faith and the formal admission into the society of believers, in addition to being a means and pledge of definite spiritual blessing. But as repentance without faith is insufficient, so also is faith without Baptism, not simply because faith in Christ demands an open confession, but also because Baptism admits to membership of the Christian Church. In other words, Christ came not only to save individuals, but to form a Society—and why? Because the fulness of life can only be achieved by social relations. No man can realise his true self apart from other men. Individuals in isolation deteriorate and die. Only in fellowship can they develop and live. Hence it was that Christ formed His disciples into a brotherhood, community or Church, the admission to which by His instructions is by Baptism. Therefore it is that Christian believers and their children are required by the Pentecostal message to be baptised.

(3)—*Remission of Sins.*

The third condition imposed by the Apostle is intimately related with those already considered. Repentance, faith and baptism have as their immediate objections “the remission of sins.” This is their appointed end, “unto the remission of sins,” or, as later, “that your sins may be blotted out.” Here again we find the Pentecostal message including the reality of sin and the necessity for its remission. There is no specious plea or veiled apology for its existence, and no weak palliation or false extenuation of its gravity. With the Apostle sin is the barrier to the incoming of the Holy Ghost, the impediment to fellowship with His grace and power. The barrier must be removed, and the impediment taken away before men can be restored to God. It is sin which separates—and all which separates is sin—and only as it

is remitted or removed can union be effected or restored. Forgiveness, therefore, is the Divine act which by the blood of Jesus cleanses us from all sin, and renews the fellowship between God and man. Without forgiveness, therefore, man is in a state of separation or alienation from God. Repentance, faith and baptism are, therefore, means to an end, and the end is the remission of sins and in consequence, fellowship with God. Thus the way is cleared for the fulness of blessing, and we reach the point when Pentecost is interpreted in relation to man and his renewal.

THE RECEPTION OF THE HOLY GHOST

The Apostle having laid down the spiritual conditions now passes to the assurance of participation. "Ye shall receive the gift of the Holy Ghost." Hitherto he has been concerned with the necessary stages to be reached before the entrance of the Divine Spirit can take place. Now, in terms of positive conviction, he proclaims that they "*shali* receive" the Father's promise, the gift from the Ascended Lord, the power of the Holy Ghost, and not only they, but their "children," "all that are afar off," and "as many" as hear and obey the call of the Gospel. By the indwelling presence of the Spirit of God in the spirit of man the redemption by Christ begins to be effective. God and man are re-united in Christ by the Holy Ghost. All that follows in the way of spiritual conquest in the soul, or of spiritual triumph over sin, depends upon the degree in which the Spirit is received. In other words, our spiritual power over the world, the flesh and the devil will be in proportion to the fulness of the Spirit's presence within us, and of our submission to His rule. It is the Spirit in man which makes the man spiritual. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you."¹

¹ Rom. viii. 9.

And yet it is only as we yield ourselves to and are led by the Spirit that we are made conscious of His presence, as it is only by our surrender to and co-operation with Him that we realise His power. "If by the Spirit ye mortify the deeds of the body ye shall live."¹ Thus the Spirit-filled and the Spirit-led life becomes spiritual in all the forms and spheres of its expression. The secular becomes sacred, and all life is sanctified to the service of God.

SUMMARY.

In this chapter we have discussed the Pentecostal message with a view first to understanding the whole of its contents, and then to recovering its full possession in the Church of to-day. We began by noting briefly the connection of the message with the blessing which preceded it and with the results which followed it, reminding us that without the blessing we cannot proclaim the message, as without the message we cannot expect the results. We then proceeded to see in the message the interpretation of Pentecost: (A) in relation to God and the Old Testament; (B) in relation to Christ and His atoning work; and (C) in relation to man and his renewal by the Holy Ghost. In the first place we found that the Old Testament has its place in the economy of redemption, and that Criticism has to do with the accidents, not with the essentials of the revelation therein contained. We also traced the significance of the coming of the Spirit as the gift of God in connection with the Divine redemption of the world, as bestowed upon "all flesh," with the universality of the Gospel message and the necessity for its personal acceptance. Secondly, we saw Pentecost in the person and work of Christ, in relation to His Incarnate life and Redemptive death, His Resurrection, Ascension and Sovereignty, recognising that it is through His atonement and mediation the Holy Ghost has been

¹ Rom. viii. 13.

outpoured upon the world. Thirdly, we considered the Pentecostal message in its relation to man and his renewal by the Holy Ghost, reflecting upon the necessity for repentance, faith and baptism as means whereby we obtain remission of sins, and, with their removal, the restoration of man to fellowship with God, thus opening the way to the incoming and reception of the Holy Ghost, whereby we are delivered from the dominion of sin, and equipped for the service of God. This, then, is the message of Pentecost, the recovery of which in its fulness and power would assuredly issue in a revived Churchmanship, even as the renewal of the Church to the vitality it possessed in its first days would result in the recovery of the Pentecostal message.

CHAPTER VI.

THE OUTCOME OF REVIVAL—THE RESULTS OF PENTECOST.

As a tree is known by its fruit and a cause by its effect, so Pentecost must be judged by its results. The fruit reveals the tree, the effect the cause, the results Pentecost. In this chapter, therefore, we propose to consider the results of Pentecost, not only as revealing the purpose of the Spirit's outpouring and the methods by which they were obtained, but also as inspiring us to pray and work yet more earnestly for the recovery of Pentecost, and with it the experience of similar results.

I.—THE COMING TOGETHER OF MULTITUDES.

The first result is stated in the words "the multitude came together and were confounded." Whatever were the motives which moved the people to come, they came. Whether they were inspired by "devout" interest or attracted by idle curiosity, whether it was the sound as of the rushing mighty wind, or simply the contagion of a general excitement, are questions of quite secondary importance. What is primary is the fact of the coming together of the multitude. The Apostles did not, therefore, lack a congregation. The first condition of their mission was fulfilled. They had now the opportunity of bearing witness to the Lord, and of preaching His word. That this result would be again produced by a recovery of Pentecost is certain. A revived life in the Church would be followed by a renewed interest among the people. Clergy would not lament the lack

of hearers. Men and women would flock to the house of God. Multitudes would be drawn into the valley of decision.

II.—DIVERSITY IN IMPRESSIONS.

The second result was the diversity in the impressions produced. "The multitude" were at first simply "confounded" and later "they were all amazed and marvelled." The general effect was that of perplexity. That some new power possessed the disciples could not be doubted. The question was as to its source and nature. The people were thrown into a state of mental confusion. This was followed by surprise and a sense of wonder issuing in the question "How?" The discussion which doubtless ensued elicited no satisfactory reply and again we read "they were all amazed and were perplexed." Some progress, however, had evidently been made, for now the immediate problem was not Whence? nor What? nor How? but the meaning of what had happened. The solution sought was the significance of the event, that to which it pointed. Then followed the inevitable rebound of religious prejudice or of minds set upon evil, for we read "others mocking" attributed the incident to the influence of "new wine." Very suggestive is St. Luke's account of these diverse results produced by the gift of Pentecost, and all the more so as in the experience of the Church similar results have generally followed spiritual revivals. The first effect of such movements on crowded congregations has often been a feeling of mental confusion as to their origin. This has frequently been followed by a sense of wonder that men can preach with such fervency such a Gospel, and then, with this undoubted power in evidence, the question arises, How? The careless have been aroused, the wanderers reclaimed, the ungodly restored, and sinners of every kind converted. The facts are admitted, but from what source or by what power have they been produced?

Then arises the problem in the minds of the thoughtful—If these facts cannot be denied, what do they mean? Do they not prove that the Gospel is still the power of God unto salvation? Do they not witness to the immanence of the Holy Ghost in the Church? Are they not the evidence of the reality of redeeming love? Were not the Archbishops and Bishops divinely led in calling the National Church to “a mission of repentance and hope”? Is not the extraordinary outburst of spiritual unity on the part of so many of the Clergy a sign of the unifying Spirit of God harmonising sectional differences? “What meaneth this?” But, alas! as in the day of Pentecost and in every successive revival in the Church, there are some who “mock”—ridiculing the effort to evangelise the nation and to Christianise its life, condemning all such aggressive efforts with a faint praise, or with a bland smile, or even with a mild sneer. Sceptics and scoffers, however, are to be found in every age and need awaken in us no surprise, but only sorrow. We feel pity, but not anger. The Apostles were doubtless pained and perhaps were even discouraged with the ridicule of those, some of whom were doubtless “devout,” but they simply went straight on with their mission, preaching the great Evangel heedless of all opposition. So must we. Duties are ours, results are God’s. Whether people will hear, or whether they will forbear, our commission is still to preach the Gospel in the power of the Spirit. Then we, too, shall find, as did the Apostles, that some will be “pricked in their heart” and say “What shall we do?” This conviction of sin issuing in enquiry is one of the surest and most blessed signs of the Spirit’s presence and working in our midst. Not only would the recovery of Pentecost result in a widened and deepened sense of sin, but with it would follow the desire for spiritual guidance. Consciences would be aroused, minds stirred and hearts “pricked” so that men and women would again cry in our day “What shall we do?”

III.—THE CHURCH ENLARGED.

The third result was the reception of the Apostles' word followed by the baptism of many. All did not at once believe the message. Then, as now, some halted between two opinions, either from an unwillingness to repent and forsake sin, or from a fear of the consequences which would follow faith in Christ, or from a lack of conviction due to unbelief. On the other hand "they that received his word were baptised and there were added unto them in that day about three thousand souls." Thus the ancient Jewish rite of baptism, reinforced by the Baptist's preaching and sanctified by the Lord's own submission to it, having been instituted by Him as one of the two Sacraments of His Church, was now administered in its Christian sense for the first time. Pentecost thus resulted in a great increase of the Church, by the admission through Baptism of so many repenting, believing souls. Having gladly received the Christian message they rejoiced in the possession of the Holy Ghost. So would it be with the recovery of Pentecost. With a revived life the full Gospel would be preached in the fulness of power, and thousands now living without hope would be converted from sin to God. We should no longer mourn over empty Churches or stagnant congregations, nor should we look in vain for a real and abiding repentance towards God and faith in our Lord Jesus Christ, nor should we have to lament a growing indifference to baptism, or a superstition which too often mars its observance. The Church would advance in numbers, and increase in power, going on from strength to strength, and hastening that day when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Oh for the faith that must advance, for the spirit that longs for progress, for the courage that will go forward! Oh for the recovery of Pentecost, the conversion of thousands and the expansion of the Church!

IV.—THE INNER AND SPIRITUAL LIFE OF
THE CHURCH.

The fourth result describes the inner life of the Church. "They continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers." The description, it will be noted, is fourfold. "The Apostles' teaching" was the norm or standard of faith and doctrine. "The Apostles' fellowship" was the society into which they had been admitted members by baptism. "The breaking of bread" was the sacramental bond of its unity. "The prayers" were the acts of its common worship. In view of the need for a revived Churchmanship by a recovery of Pentecost we must give close attention to this remarkable description of the primitive Church.

(A)—"THE APOSTLES' TEACHING."

The teaching of the Apostles as the norm or standard of faith and doctrine was determined by two things: (i) the teaching of the Master; and (ii) the guidance of the Holy Spirit.

(i) In the first place, their teaching was conditioned by what they had been taught. From the general body of the disciples they had been chosen by Christ that they might be "with Him," and that later "He might send them forth." For three eventful years they had lived with Him, seeing His works and hearing His words. He had taught them, not only by what He said and did, but also by what He was. His language and conduct, but especially His character, amid all the changes and experiences through which they passed, had been a never-ceasing training for their life-work. They had listened to the gracious words which fell from His lips and observed the deeds of tenderness which beautified His life. They had heard the sermon on the mount,

the parables, the solemn appeals and warnings, the helpful precepts and promises, all that He said to the Scribes and Pharisees, the publicans and sinners, the penitents and the mourners, the sufferers and the anxious, the multitudes and individuals, the women and children. They had seen how, "moved with compassion," He healed the sick, cleansed the leper, gave sight to the blind, and hearing to the deaf, raised the dead and preached the Gospel to the poor. They had marked that He made no distinction between the rich because of their wealth, and the poor because of their poverty, that He never flattered the strong or patronised the weak, that He distinguished between the character of men and their possessions, that He despised none and rejected none, but pitied and loved all. They had also learned that the body no less than the soul claims the sympathy of God, that physical necessities as well as social conditions were included in His ministry, and that the Kingdom of Heaven embraces the redemption of all wrongs and the restoration of all rights. Moreover, they had been taught that God is the Father of all, that sin robs man of his inheritance, that He came to reveal God to man and redeem man to God, and that the Holy Spirit would complete on earth the teaching He had begun. "All things" that He had "heard from the Father" He had "made known unto them." By word and deed, and especially by His life He had "manifested" the Father's "Name" unto His own, and "given" to them "His Father's words." They were, therefore, the recipients, as far as their capacity allowed, of a full revelation of God and man, and of the relations, actual and possible, between man and God. In these ways "the Apostles' teaching" was based upon, and conditioned by, the teaching they had received from their Master.

ii. Secondly, the teaching of the Master was unfolded by the Holy Ghost and applied under His guidance. During the course of their training there were "many

things" which they could not "bear," simply because they lacked the capacity to receive and understand them. Moreover, their spiritual vision had not then been adjusted to the light. Their eyes were dazzled by its glory and only after a time could they see the fulness of the revelation He had given to them. Moreover, memory would fail, notwithstanding He had bidden them to "remember" the things He had told them. But "another Paraclete" would be sent from the Father to be in them a recalling, revealing and inspiring presence, and, according to His own most true promise, One who "shall teach you all things and bring to your remembrance all that I said unto you"—Who "shall take of Mine and shall declare it unto you"—Who "will guide you into all truth." "The Apostles' teaching" was, therefore, further conditioned by the degree in which they were taught by the Holy Spirit.

In the New Testament this teaching is preserved, and to it, as the standard of faith and doctrine, revived Churchmanship will increasingly look for guidance and inspiration. The recovery of Pentecost would issue in the complete acceptance of and submission to "the Apostles' teaching" as being one of the first results of the Pentecostal blessing in the Church's first days. The New Testament as interpreted by the Holy Spirit would then be more widely recognised as the final court of appeal, and to it all questions of doctrine would be referred for final decision. What the need is for a return to this norm or standard will be evident, if we consider two opposite tendencies in the present day. On the one hand, there is the trend of thought which is popularly known as Modernism, and on the other hand there is a religious current flowing in the direction of Medievalism. By the former Holy Scripture is being so rationalised as with many practically to eliminate from it the element we call miraculous, and certainly seriously to impair it as the final authority in matters spiritual,

while by the latter the teaching of the New Testament is being so neutralised with the tenets of the middle ages as to lead not only to confusion and division, but even to the widespread acceptance of doctrines which are "not contained" in Holy Scripture nor can "be proved thereby." Both tendencies would be counteracted by a recovery of Pentecost and a return to "the Apostles' teaching." Only as we stand true to the truth as they taught it are we on safe ground, and only as we reject all teaching which is opposed to or inconsistent with the New Testament are we faithful to the Christian revelation.

(B)—"THE APOSTLES' FELLOWSHIP."

The second feature of the Church's inner life as summarised by St. Luke is its stedfast adherence to "the Apostles' fellowship." The phrase can only mean: (1) that a society or "fellowship" existed in which the Apostles were the recognised leaders; and (2) that, notwithstanding inherent difficulties and opposing tendencies, its unity was resolutely maintained. Little need be said on the first point, for the simple reason that the Apostles had been formed into a society or "fellowship" by the Lord Himself, and were afterwards constituted its Leaders by the larger body of disciples, acting as we believe under the guidance of the Holy Ghost. Nor is it necessary to enlarge upon the second point if only because it suggests a condition obvious to thought. Among the first converts there were very many, if not all, "the devout men from every nation" who after the feast would be returning to their own lands. A glance at the countries named, stretching from Rome in the west to beyond the Persian Gulf in the east, indicates what an extraordinary diversity would exist, not in tongues only, but also in temperament and character, habits and customs. In addition to the difficulty, therefore, of preserving the unity of the "fellowship" by reason of the great dis-

tances which would separate the converts, there were dangers of division arising from national and political as well as from personal causes. It must have been no light task even for Apostles to hold together the new members of the Christian Society under such conditions, nor could it have been easy for the converts themselves to "continue stedfastly in the Apostles' fellowship." And yet the unity was preserved in and through all the diversities which prevailed. The disciples from Jerusalem and all other parts of the world were marked out from others by definite membership of a spiritual community. They had been admitted by one baptism into one body. They were all partakers of one Spirit. This, indeed, was in accordance with the Lord's will and in fulfilment of His desire. By His love the Apostles had been drawn together, and by His choice formed into one brotherhood. The general body of disciples had also come to realise a spiritual fellowship by the obedience of faith in Him. Further, He had prayed "that they might be one," and why? "That the world might believe." The oneness, therefore, was not only by an inward and spiritual grace, but by an outward and visible sign. It was to be apparent to all men and so a means of evoking faith in Christ. The Church, in other words, was intended to be, as indeed it is, His "body," composed of "many members," yet, as a spiritual organism, "one." Thus the Lord would reunite the race broken up into a Babel of many, and, alas! so often hostile nations, and by His redemptive work form a Church Catholic or universal. "The Apostles' fellowship," therefore, stands for a great truth, viz., the unity of the Church in the teaching and order of the Apostles, according to the will of the Lord and the work of His Spirit. How far the sin of man has marred the new creation of God, crippled the body of Christ, and frustrated the design of the Holy Ghost, we sorrowfully know. The divisions of Christendom are unquestionably the source of our

greatest weaknesses, and the cause of our greatest hindrances. They render ineffective much of our witness and create obstacles in the minds of those who hear it. What then can we do to recover the unity of "the Apostles' fellowship"? How can we hasten the day of Christian reunion? Is there any way in which we can help to bring together the separated members of Christ's body?

In the first place, we can revert continually to the Lord's clearly expressed intention that all who believe in Him should be "one" and combine earnestly in prayer for the reunion of Christendom.

Secondly, we can confess with deep contrition that the sins of Christian people have destroyed the unity of the Church's early days, and resolve with fixed decision to abhor everything in word or deed which deepens or embitters its existing divisions.

Thirdly, we can recognise that we and others have inherited the present condition of disunion, and therefore that neither they nor we are responsible for what we did not cause or for what we cannot wholly remedy.

Fourthly, while we dare not sacrifice principles for peace, or truth for charity, we ought to welcome every opportunity of meeting our separated brethren and of working with them for the common good, consistent with sound Churchmanship. After all, the verities by which we are united are greater than the diversities by which we are divided. We ought therefore to study our differences and at the same time foster our unities.

Fifthly, we ought to be strong and candid enough to confess to the spiritual debt which the country owes, especially in our great towns and cities, to the Christianising work of others. The necessities of the nation have outrun the resources of the Church, and were it not for the efforts of Nonconformists, much that we have left undone would not have been done at all.

Sixthly, we ought to recognise that it is the spirit which

makes the body and not the body the spirit, and that the spiritual desire for and striving after unity, now everywhere in evidence, is due to the activity of the Spirit of God preparing the way for the organic union which we hope will yet come.

Lastly, we ought to remember that even if corporate reunion may never come in this age, the day will dawn when the severed members of His body will be reunited and then, if not before then, when the Lord comes in glory, He will "present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing."¹

Meantime it is clearly our paramount duty as Churchmen to hold fast to our inheritance, and preserve as a most solemn trust "the Apostles' fellowship."

(C)—"THE BREAKING OF BREAD."

The third feature of the inner life of the Pentecostal Church is stated to be "the breaking of bread," a simple yet suggestive title of "the Holy Communion." It is quite possible that the phrase may include the Agape or love feast with which in its first days the Lord's Supper, or Eucharist, was connected, but, in any case, as the greater may be said to include the less, we understand it here to refer to the administration and reception of the Holy Communion. Thus understood, "the breaking of bread" is the earliest Apostolic definition of the Sacrament of the body and blood of Christ. In itself it is significant. The "bread," of course, is the symbol of Him who is "the Living Bread," "the Bread of Life," which can alone satisfy the cravings of the human heart. The "breaking" of the bread for purposes of eating is suggestive (*a*) of the violent rending of the Lord's life in and through His atoning death; (*b*) of the participation by every faithful communicant in the merits of that death and in the virtues of His risen life; and (*c*) of the union and fellowship which all who partake of

¹ Eph. v. 27.

that one bread (or loaf, see R.V.) have, not only with Christ, but also with one another. Nothing, therefore, is more evident from the institution of the Sacrament, no less than from the Apostolic records of its administration, than that the reception of the elements by the communicants is essential to the right observance of the Holy Communion. Non-communicating attendance, if adopted as a habit or rule, is unscriptural and unprimitive and therefore uncatholic.

The Centrality of the Holy Communion as the Principal Service.

The prominence thus given in the fourfold description of the Church's inner life proves, if proof be needed, that in a very real sense the Holy Communion was the central and essential service of the primitive Church. As every Lord's day the disciples met for worship, the Sacrament formed not only an integral part of their worship but its centre and climax. The prayers, thanksgivings, and the reading of the word, with exhortations, led up to and prepared the way for, as we can well believe, the celebration of the Holy Communion. In the sense that the incidents of the upper room were re-enacted spiritually, that the Lord was still "in the midst," the real Host to His guests, that He was present to give with the bread and wine His own most precious body and blood, and that all who received the elements with faith, received also that of which they were the "sign," "means" and "pledge," the Holy Communion was unquestionably the central and, in this sense, the principal service of the Church.

Any effort consistent with New Testament teaching to restore the Sacrament to its rightful place in the worship of the Church ought therefore to be encouraged and supported. Such a return to the primitive usage would indeed follow as a natural consequence the recovery of Pentecost and a revived Churchmanship.

Dangers Allied in Some Quarters.

Unfortunately, however, progress in this connection is being hindered by its alliance in certain quarters with two other questions which have no essential connection with it.

(a)—The Disparagement of Matins.

In the first place, some, in order to restore the Holy Communion to its rightful place in the Church's worship, feel it necessary to disparage or to minimise and even to desire to abolish Matins as a Sunday service. But why? To assemble and meet together, to render thanks for benefits received, to set forth God's most worthy praise, to hear His holy word and to ask for such things as are requisite and necessary for body and soul, is surely not only Scripturally justifiable, but as a preparation for the Holy Communion most helpful. The whole structure of morning prayer, its proportion and dignity, its felicity of expression and comprehensiveness of devotion, constitute it an unrivalled form of worship, especially as leading to the solemn service of Communion. Where a celebration follows, that Matins as now ordered is too long may be readily conceded, and steps ought to be taken to permit, on such occasions, its abridgment. A shortened form would be fully adequate as a preparation for a celebration. But to decry Matins in words sometimes used, or to discourage attendance by holding it at an inconvenient hour, or by other methods, in order to restore the Holy Communion to its rightful place, is not only an attempt to secure a desirable end by unwarrantable means, calculated to delay, if not defeat, its object, but is also an unworthy effort to evade the spirit, if not the letter, of the Church's law and to deprive her members of a beautiful form of common worship which experience has proved to be both liturgically suitable and spiritually helpful.

(b)—*Non-Communicating Attendance.*

Secondly: It is unfortunate that the movement for securing to the Sacrament its true position in the worship of the Church is being hampered by the desire to associate with it what is called a "non-communicating attendance" at a second celebration. In other words, "an early service for communicants and a late one at which the parish as a whole will offer its Eucharist" is advocated. At the latter the object is attained if the smallest possible number communicate, and, indeed, arrangements are made to prevent more than this limit being exceeded. The result is that the Anglican Communion service is made to approximate to the Roman Mass. It is foreign to the purpose of this book to discuss the doctrine of an objective presence of the Lord *in the consecrated elements* or the continued offering of the one completed sacrifice, on which basis the practice rests. It will suffice if we say that while the Church of England holds that there is a real presence of Christ in the Holy Communion, she has nowhere defined that presence, while there are at least many loyal Churchmen who believe that the Lord is present, "*not in or under the form of bread and wine,*" but as the Host at His own table to give His body and blood to every believing recipient. Further, the doctrine that Christ is now re-presenting His one offering of Himself on the Cross and that the Church unites on earth with the Lord in heaven cannot be proved from the New Testament, neither is it to be found in the Prayer Book. If, therefore, non-communicating attendance is founded on a view of the Holy Communion to which the Church is not committed, it cannot be right practically to enforce this view on Churchmen generally. Moreover, the practice of attendance without communicating (a) has no warrant in the New Testament; (b) is contrary to the recognised custom of the first four centuries of the Church; (c) misrepresents the nature of the Sacra-

ment ; (d) tends to laxity in communicating ; (e) weakens the sense of personal responsibility and corporate unity ; and (f) is plainly opposed to the spirit and letter of the Communion Office. Whatever, therefore, may be claimed for the celebration of the Eucharist when non-communicating attendance is encouraged or enforced, it cannot be rightly described as "the Lord's Supper" or "the Lord's Service." "Take and eat this," "Drink ye all of this," so belong to the essence and meaning of the Sacrament that to disregard them is not only to disobey the Lord's definite command, but to evacuate the celebration of its clearly expressed intention and significance.

Apart, however, from alliance with the desire to disparage Matins or to encourage non-communicating attendance, every effort ought to be made to restore the Holy Communion to its true position as the central service of the Church, participation in which is the bounden duty and highest privilege of every true Churchman.

(D)—"THE PRAYERS."

The fourth feature of the life of the Pentecostal Church is expressed in the words "They continued stedfastly in the prayers." It is not clear whether by this phrase we are to understand the appointed hours of prayer in the Temple or the recognised times of prayer in other places, notably in the Upper Room. In any case, the words indicate the recognition of united prayers as an essential element in the life of the Church. The disciples came together to pray with and for each other, and doubtless with special reference to their work and witness in the world.

(i)—*Formal and Public Prayer.*

The necessity of combined or public prayer is based on a common instinct which leads men who think alike to act together, and is strengthened by the example set

in the lives of the good at all times, especially in the life of Our Lord. By it prayer not equally easy to all, and very difficult to some, is assisted by the mutual influence of common action. Public prayer is also an open acknowledgment of the claims of God upon all, and a solemn appeal to all, to realise these claims. In all ages and among all races, apart from questions of distinctive faith and religion, men come together for purposes of common worship. Especially is this principle of united prayer recognised by Christianity as being both spiritually natural and necessary. Any decrease in Church attendance, whether wholly or in part, must therefore be viewed as a sure sign of decline in faith. And on the other hand, a revived Churchmanship would issue in a great and growing appreciation of all occasions for united worship. It would also result in less formality and more sincerity in the use of forms of prayer. Coldness would change to warmth and death would pass into life. Indifference would give place to reverence and listlessness to intensity. Wandering thoughts would be checked, and meaningless words would be prayed. Psalms and hymns would be sung with the understanding. Lessons and Sermons would be heard with the heart. Combined worship would be an attractive privilege not to be missed, and an inspiring joy not to be lost.

(ii)—*Informal Prayer.*

Secondly, "the prayers" would include with the Temple services other meetings in other places. Of these we have spoken in a previous chapter, and all that need be said here is that a revived Churchmanship would undoubtedly result in a desire for more frequent opportunities for less formal occasions for prayer than our ordinary Church services supply. Indeed, the whole question of allowing more liberty in the use of our sacred buildings for informal intercessions would be forced upon the Church. We have recently advanced in this direction.

by a wider adaptation of the "bidding" to prayer. We might well go further and extend the use of extempore prayer in the pulpit and at other times without interfering with the regular and liturgical services. But, apart from these suggestions, meetings for definite and united prayer of a more spontaneous character might profitably be increased in mission halls, schools and other places. What the Church needs is more reasonable elasticity and widespread cultivation in the art and duty of combined intercession.

(iii)—*Family Prayer.*

Thirdly, if the disciples met together for prayers in the Temple as in the Upper Room, we may be well assured that as families they prayed in their own homes. And, if so, we are sure that the recovery of Pentecost would lead to a great revival in the practice of family prayer. In our day, the call for the resetting up of the Altar in the household has been heard and, thank God, is meeting with an increasing response. Nothing can unify the family or sanctify the home life like the gathering together of parents, children and servants in united prayer for God's pardon, blessing and help.

(iv)—*Personal Prayer.*

Lastly, the steadfast continuance of prayer by the disciples in the Temple, in the Upper Room and in their own houses, must have involved a due recognition of the place of prayer in their own lives. Without personal devotion all other expressions of it must inevitably dwindle and die. We must know by experience the blessedness of personal intercourse with God, if we are to share it as an unspeakable privilege with others. Individual prayer is indeed the index of our own spiritual state. By its fervency and reality we can test the quality and sincerity of our religious life. Prayer is in a word the secret of spiritual power, for by it the soul is linked

with the Almighty and the Infinite and becomes thereby the channel through which Divine grace flows to those around. It is man in communion with God, and as such not only receiving his life but reflecting His light and imparting His love. "It is," in the words of Carlyle, "the native and deepest impulse of the soul of man."

SUMMARY.

In this chapter we have considered some of the results of Pentecost. We have seen that the people were drawn together and thus provided the Apostles with the opportunity to begin their mission of witness, that, as was natural, the impression varied considerably, due not to the message but to the hearts of the hearers, and yet that many received the word and were baptised. Then we reviewed the remarkable fourfold description of the inner and spiritual life of the primitive Church, its fidelity to the Apostles' teaching, their fellowship, the breaking of bread, and the prayers. All these results which followed the Pentecostal blessing then would follow *now* if the Church recovered Pentecost. Further, the degree in which we are witnessing their renewal in our midst to-day is the sure sign and proof that the Church is being revived by a restoring sense of the presence and power of the Holy Ghost.

CHAPTER VII.

THE OUTCOME OF REVIVAL—THE RESULTS OF PENTECOST (*continued*).

THE Church as a spiritual Society has its social relations. Its members being human are bound together by the ties of the common life. As ordinary men and women living in the world they are associated not only for religious purposes, but also in secular matters, and in respect to the latter, both with those within and those without the Church. Some reference, therefore, to the social relations of the primitive Christians is natural in St. Luke's account of the early Church. To these we must give consideration in this our closing chapter, especially as they indicate results which were never more needed than now, and which a recovery of Pentecost would assuredly produce in our midst to our great gain.

THE OUTER OR SOCIAL LIFE OF THE CHURCH.

From the inner or spiritual life of the Church we pass then to note briefly the description of its outer or social life, the life the disciples lived with each other and before the world. "All that believed were together and had all things common and they sold their possessions and goods, and parted with them to all, according as any man had need." Three social principles are here expressed : (1) unity, (2) community, and (3) charity, and although the precise methods of their expression may not be applicable to modern conditions, as indeed they were not found permanently then, yet as principles of life they call for serious consideration and for widespread adoption.

(a)—Social Unity.

The first principle is that of social unity. "All that believed were together." Their spiritual union held them together socially. They were one, not only in religious matters, but in secular affairs. Their fellowship one with another was not confined to meetings for common worship, but embraced the whole of their ordinary life. What need there is for a revived sense of social unity in the Church to-day it would be a waste of words to prove. How often congregations are split up into mutually exclusive sections and cliques, formed by worldly considerations or differences in social standing! How often we find those who in Church or on Sunday are willing to be addressed as "Dearly beloved brethren," elsewhere or on the week-day, are unwilling to recognise any sense or form of brotherhood! How often is the work of God seriously crippled by pride begotten of wealth, or vanity created by birth, as if either the power to get wealth is not the gift of God, or as if anyone is responsible for the conditions under which he was born! The recovery of Pentecost would not, of course, sweep away all social distinctions, but it would blend them in an organic spiritual unity. A revived Churchmanship would not ignore the privileges of birth or the possessions of wealth, but it would recognise that they were due to Divine providence, as it would also consecrate them to the fulfilment of God's purpose in their bestowal. The fellowship of the Church would then have an increased spiritual value, while Christianity would be seen to be a great unifying force in the common life.

(b)—Community of Goods.

But the Pentecostal Church was carried beyond the sense of social unity, and adopted on voluntary principles a community of life. "They had all things common."

Probably the movement was an attempted extension of the practice observed by the Apostles during the Master's lifetime when a common purse supplied their daily needs. In any case it was based on a true conception of property as being God's possession entrusted to us for purposes of administration. That this community of goods was not compulsory is clear from the later narrative, "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the Apostles' feet." "Whiles it remained did it not remain thine own? and after it was sold, was it not in thy power?" That in the form of its expression it was local and transitory is also evident from the subsequent history of the Church and writings of the Apostles. But what is universal and permanent is the principle it accentuated, viz., that the real ownership of property belongs to God, and that it is entrusted to us for His service. This does not deprive us of a reasonable expenditure on ourselves, in the supply of daily needs, comforts and pleasures; in the education and other necessities or advantages of our children; in the provision for possible emergencies, old age, the wants of others; in the investment of capital, the encouragement of art, the development of science, etc. But what the recognition of God's ownership of property secures is, that all we spend and save is subject to what we believe to be His will and also that a definite proportion is set apart for His direct service in and through the Church. Once more we can see what practical results would flow from the recovery of Pentecost, and how a revived Churchmanship would effect a revolution in our financial methods. Special appeals for charity, begging sermons for societies, and more questionable means of raising money for Church purposes, would gradually disappear as Churchmen realised the responsibilities of wealth and contributed in proportion to their power.

(c)—Charity and the Needy.

The immediate objective of this community of goods was the relief of the poor. "They parted them to all according as any man had need." "For neither was there among them any that lacked ; for as many as were possessors of lands or houses sold them . . . and distribution was made unto each according as any one had need." The responsibilities, and we may add the privileges, of Church membership thus took at once a practical form, and its first expression was the care of the sick and needy. Further, the care was not simply by contributing to a general fund from which the sick and needy were helped without regard to individual cases or special conditions. Assistance was given to all—"neither were there any that lacked"—but the distribution was guided by the necessities of each case—"according as any man had need." In the Pentecostal Church proportionate giving was not followed by indiscriminate charity, nor was financial assistance bestowed by mechanical methods. The recovery of Pentecost would provide that similar results, both universal and permanent, would follow. Greater system in the responsible duty of helping the poor in their need and according to their necessity, would be secured without the attendant dangers of either a lack of the personal touch of sympathy, or a tendency to develop the spirit of pauperism amongst the poor. Further, a revived Churchmanship would relieve the Clergy from the sole administration of relief by calling up the active co-operation of the Laity. In this way by providing increased facilities for the experience and judgment of the Laity, the Clergy would be able by withdrawing from the serving of tables to devote themselves more unreservedly to the ministry of the Word and Sacraments.

THE INTER-RELATION BETWEEN THE SPIRITUAL
AND THE SOCIAL.

The final result of Pentecost may be described as the inter-relation between the spiritual and the social, together with the effect of Church life upon the community and the increased spiritual life of the Church. "Day by day continuing stedfastly with one accord in the Temple and breaking bread at home, they did take their food with gladness and singleness of heart, praising God." Their constant recourse to the Temple as the sanctuary of God, notwithstanding the formalism of its worship and the hostility of the Priests, was inspired by a recognition of its place in the religious life of the nation. The influence of common worship permeated their religious, social and domestic intercourse. By means of the Agape and the Holy Communion they fostered the reality of fellowship and lived to contribute one to another the sense of "gladness and singleness of heart" as they united in "praising God." A beautiful picture from the real life of the Pentecostal Church is thus presented to us in the words of St. Luke—a picture which a recovery of Pentecost would realise in the life of the Church to-day. The artificial separation between the spiritual and the secular would pass away as by a constant fellowship inspired by a common worship of the one God and Father of all, we were conscious that all life with all its possessions is sacred. The religion of the Church would then be the religion of the home and vice versâ. The feeling of a common union in Christ would sanctify and dignify the inter-relations in which we stand one to each other. Our religious life would be permeated and dominated by a growing sense of joy and gladness. In singleness of heart and simplicity of life Churchmen would be bound together as by an indissoluble bond, both spiritual and social. And, above all, the end and aim of life would be the praise and glory of God.

ITS MORAL EFFECT UPON THE WORLD.

The effect of the Pentecostal power and message on the people in general is described in the words "Fear came upon every soul." This can only mean that the citizens of Jerusalem as a whole were filled with a wholesome dread. The impression created was evidently widespread, and especially in fostering a sense of awe and reverence in the minds of multitudes. This led on to a feeling of "favour with all the people." A similar effect would be produced by a spiritual revival in our midst. Public opinion would be influenced in a greater degree than at present. The voice and influence of the Church, and the votes and activities of Churchmen, would count for much more than they do to-day in determining many questions of policy. At any rate, the creed of the Church would be more widely respected and her work would inspire greater reverence than is now the case. A healthy "fear" would possess the public mind, and the people generally would be more favourably disposed towards the revived Church. All this would count to the good for our work in the future. Few, for example, would claim that at the present day there is a widespread "fear" or awe of the Church, and yet, on the other hand, fewer still would deny that as an institution she is in "favour" with the majority of the nation. In both directions, i.e. "fear" and "favour," there is, however, room for and need for improvement, and a recovery of Pentecost would secure advance in both directions. The day is surely fast drawing near when the national Church will be severely tested whether she can make good her claim to be called national, and whether she ought to continue the established Church of the nation. A revived Churchmanship would assure our minds that she will stand the test, and go down to posterity immovably the religious organ of the State and increasingly the trusted

Church of the people. With the recovery of Pentecost its spirit, power and message, the dear old Church of England by responding to the national needs and appealing to the heart of the nation, would embrace the people and by them be embraced, to the enlargement of the one and the enrichment of the other.

THE INCREASED LIFE OF THE CHURCH.

We reach at last the final result of Pentecost in the increased life of the Church. "Many wonders and signs were done by the Apostles . . . and the Lord added to them day by day those that were being saved." The Apostles were the instruments by which the Living Lord wrought through the Holy Ghost the "wonders and signs" and it was the same Lord who, by the same Divinely empowered instrumentalities, "added to them day by day those who were being saved." If in these latter times we are to see spiritual "wonders and signs" it can only be as we yield ourselves more unreservedly to the Holy Spirit, by whom the Lord works through us. It is He, and He alone, who can add to the Church those who through Spirit-filled men and women are brought into a state of salvation. It is therefore only by such a recovery of Pentecost as would issue in a revived Churchmanship that we can hope for the extension of the Church at home and abroad by the conversion of souls. Human agency without the Divine power must fail. Only as our lives are fully consecrated to the Lord can we expect to see spiritual "wonders and signs" in our midst, and only as He is pleased to work through us can souls be brought into a state of salvation.

SUMMARY.

In this our final chapter we have reviewed the outer and social life of the primitive Church with the influence it exerted on the city and people. We have seen that

the spirit of unity which prepared the way for Pentecost was continued and consolidated, that this unity took the form of a community of goods which still further developed the sense of fellowship, and that from this common fund the poor were duly and wisely assisted. Then we considered St. Luke's brief reference to the inter-relation between the spiritual and the social as indicating the true ideal of life when the whole of its possessions and activities are spiritualised with the effect produced on the people without, and the daily growth of the Church in numbers and powers. Who, with such a picture drawn from real life in primitive times, will not pray and work for such a recovery of Pentecost as would produce similar results in our experience to-day? Who can fail to believe that a revived Churchmanship would issue in like effects both on the Church and the world in our time?

THE END.

The end of the discussion has now been reached and all that remains is, if we are convinced of the soundness of the argument, to apply personally and practically to ourselves what we have seen to be true. The Church we all recognise is not something abstract or unrelated to us. It is we, indeed, who form the Church. The Divine Society is what its individual members are. The character of each one of us contributes something, however little, to the character of the whole body of believers. Let us, then, begin with ourselves and see how far it is possible for us to recover the power of Pentecost by a return to primitive methods, and being renewed by the Holy Ghost seek to proclaim by our lips and in our lives the Pentecostal message. The potency of spiritual influence is incalculable. In our various spheres, Churches, and parishes, we shall then each become centres of reviving power. The influence emanating from revived hearts will gradually spread, permeating the spiritual

atmosphere in which we and others live, until they share with us in the quickening impulse and the whole Church recovers the sense of the Spirit's abiding presence. Then, being again "filled with the Holy Ghost," the Church, revived in power, will go forth to win the nation, the Empire, and the world for God.

O most Blesséd Light Divine,
Shine within these hearts of Thine,
And our inmost being fill ;
Where Thou art not, man hath nought,
Nothing good in deed or thought,
Nothing free from taint or ill.

Heal our wounds ; our strength renew ;
On our dryness pour Thy dew ;
Wash the stains of guilt away ;
Bend the stubborn heart and will ;
Melt the frozen, warm the chill ;
Guide the steps that go astray.

On the faithful, who adore
And confess Thee, evermore
In Thy sevenfold gifts descend.
Give them virtue's sure reward,
Give them Thy salvation, Lord,
Give them joys that never end.—AMEN

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